

Mrs. J. W. Richard

REFORMED CHURCH MESSENGER

Foreign Mission Number



Graduation of Pupils in Kindergarten at Miharū, Japan

"The
Child
in the
Midst"



Model Sunday School in Miyagi College, Sendai, Japan

PHILADELPHIA, JANUARY 31, 1929

The Story of Esther Marie Bysted

ALLEN R. BARTHOLOMEW, *Secretary*



Esther Marie Bysted



Mrs. Annetta H. Winter and
Son, Richard



Isabelle Schaffner

Underneath the picture on the envelope for the Foreign Mission Day offering appears this caption, "The Story of this Child Will Be Told You." It is my fond hope that the pastors in all our congregations and the superintendents in all our Sunday Schools will find it possible to refer to this story so that all our members may have some idea of the sufferings of some of our missionaries who were willing to go the limit of human endurance for the sake of our blessed Redeemer. This is the story.

Little children are the preachers of true beauty, pure faith, and real joy. This thought led me to select as a title, "The Child in the Midst," for the Foreign Mission Day Service. It also revived in my memory the four-year health struggle of a mother, after the birth of the child of whom the fond father wrote: "Esther Marie is the sweetest baby you ever saw."

This lovely child was born at Shenchow, Hunan, China, on September 7, 1924. Less than a month later, by the advice of our medical missionary, Dr. William Ankeney, the mother had to be taken to the Pekin Union Hospital, where she spent ten months, undergoing six operations and suffering untold pain and agony. If her faith in Jesus had not been so strong as it was, she would not have been able to hold out as she did, but still, how weak mortals are! So often the question would come to her lips, Why, Oh, why must I suffer so much?

Our faithful nurse, Miss Elizabeth J. Miller, was with the patient and baby for a period of six months. She wrote: "Many times the doctors would say that she would not live twenty-four hours. When the end seemed not far off, I wired Mr. Bysted, and he traveled four days and nights in a box car, with the weather very cold, from Hankow to Peking. I was so thankful to have him come, because the responsibility was quite heavy."

With the presence of the husband at Peking, it was thought advisable for Miss Miller to take baby Esther back to Shenchow. Owing to the robber situation, which was so intense between Changteh and Shenchow, she had to leave the little one with the Ruhl family, at Yochow City, where she found a ministering angel to care for her needs.

Another six months, and we now find the mother and little Esther re-united at Yochow City, living with Miss Mildred Bailey. The father on his way back to Shenchow, wrote, "It is not so easy to leave my loved ones behind, but the trip to Shenchow is too hard for them now, and a missionary of Jesus Christ must be will-

ing to leave all for the sake of the Gospel."

Hoping against hope, which makes the heart sick, our earnest missionary, Rev. Louis C. Bysted, had to return with his family to America early in 1926. In a touching letter he said: "It is with deepest regrets that we find this step necessary,

THERE IS MANY A SLIP BETWEEN THE PULPIT AND PEW

The two compromise by blaming each other. That may or may not be a just division. The latter frequently does not want what the former offers, or objects to the way it is put.

The former cannot understand why the latter does not come to hear the sermons he has worked so hard to prepare.

That is the situation. Who knows the cure?

If those out of the pews were as liberal-minded as those in it, there would not be so much vacant space in the Churches.

That is not stated as an argument, but is given as a fact.

Those of us who do not attend services imagine we know more about the Church than those who have given their entire life to it. That is not knowledge. It is lack of it.

We hear much prating about what the Church ought to be. If the preachers attended they might be surprised to learn that it is much more than they ever imagined it could be.

Go and see for yourself. Get firsthand knowledge. Why be satisfied with the threadbare arguments on this subject by people who do not know what they are talking about?

A new year has just started. Why not adopt a new way of living? Help close the gap between the pulpit and the pew. Mingle with the real people. It will help the community. Most criticism is the same as weeds in a garden. Don't be a weed. Be a plant and bloom with benefits. If the Church said as many mean things about us as we say about the Church, we would feel like having it arrested for slander.

Yes, there is many a slip between the pulpit and the pew, but we have been doing much of the slipping. Sunday is a good time to stop the slipping.

Thank you.

—The Reading, (Pa.) Eagle.

and both Mrs. Bysted and I would much rather stay here and continue our beloved work for the Lord in this land that needs us so badly, but the Lord knows best. So His will be done." The one ray of sunshine in this sad letter was, "Our little Esther Marie is such a sweet, cheerful little girlie, and a great comfort to us."

It was at the Frederick Missionary Conference in July, 1926, that the picture of dear Esther was taken by Elder Henry C. Heckerman, a member of the Board of Foreign Missions. From that time on, the one desire in the hearts of the parents was, "We hope it will be possible for us to return to China before many years."

Alas, during the months of May and June, in the year 1928, both these servants of Christ heard the summons, "Come up higher," and the innocent little child Esther remains, a lonely orphan, to mourn their untimely death. The mother died May fifth, in the hospital at Olney, Ill., after passing through another valley of severe pain and distress. The sorrowing husband, in reply to my letter of sympathy, wrote, "I would like to go back to my beloved people in China, so I am at your service when you need me." He, however, told me that his people at Olney, where he was serving as a missionary under our Board of Home Missions, did not like the idea of his leaving them. While in the act of rescuing boys who were in swimming on June 23rd, he lost his life, a deed in full accord with the words of Jesus, "He that loseth his life for My sake shall find it."

Little Esther Marie Bysted, a few months more than four years of age, is living amid Christian influences, with her mother's relatives in Wisconsin. She was born in China, where her parents had gone to spend their lives in telling of the love of the Saviour, and in establishing a Christian home as an example to the Chinese parents and their children. They were unable to continue the work at Shenchow. Will you and I help to carry on their work? We can do it by our prayers, sympathies, and offerings.

God grant that the story of Esther Marie Bysted, so imperfectly told, may move all of us on Foreign Mission Day to place in the envelope a gift that will afford the children in the far-away lands, Japan, China and Mesopotamia, the privilege of knowing about the Little Lord Jesus, and lead them to pray, as we may pray:

"Be near me, Lord Jesus, I ask Thee to stay

Close by me forever, and love me, I pray;
Bless all the dear children in Thy tender care,

And fit us for heaven, to dwell with Thee there."

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EDITORIAL

FOREIGN MISSIONS IN THE PLAN OF GOD

Why should Foreign Missions have a place in the minds of our pastors and in the hearts of our people? This is a fair question for those to ask who do not know the will of God and the joy of unselfish service. A simple answer would be, in order to understand the heart of God and the work of the Church. To know Jesus Christ and to obey His word is life eternal. This is the precious experience of all Christians who enter with a whole heart into the plan of God. And what is that plan? It is the salvation of the whole world. *"God so loved the World."*

It has been well said that no one is really great except as far as he is himself a part of a great idea. In linking ourselves to the work of Foreign Missions, we unconsciously become a part of the greatest idea in history—the evangelization of the world. He who would be a leader of men and a pleader for Christ must know what Foreign Missions are, what they have done, what they are doing, and what they propose to do. The blind cannot lead the blind. If we have caught the vision, we must study its details that we may show it to others. There is hardly a pastor in these modern times, who wields great influence in his own parish, or who has much standing in the Church at large, who does not take a lively interest in Foreign Missions, and regards them as legitimate subjects for his preaching. The active, earnest and up-to-date pastor has come to interpret the building of God's kingdom into the hearts of the people, in terms of the life that now is, as well as of the life to come. It is also a natural desire for the Christian heart to observe the expansive power of the Gospel of Jesus Christ all over the world, and to mark the progress of the Kingdom of God among the nations of the earth. Men in our day are coming to realize more and more with profound conviction that the whole world is a neighborhood and all mankind a brotherhood. There is an increasing curiosity among the people to know what is going on, and has gone on in the world. In this way they broaden their lives and enlarge their horizon, for it brings them into contact with all men, in all lands, and in all ages.

The work of Foreign Missions is not a human invention, but a *divine intention*. It is not an after-thought of man, but a *forethought of God*. "The Father hath sent

the Son to be the Saviour of the world." The plan for the redemption of mankind is older than man. Before the Lord said, "Let us make man in our image, after our likeness," and ere "the morning stars sang together," it was known in the secret Counsel of God, that the Son should become the *Redeemer of Mankind*. Christ was "the Lamb slain from the foundation of the world," and He was always the *Intercessor*. It was in response to His asking that the heathen were given Him as an inheritance, and the uttermost parts of the earth for a possession.

The work of Foreign Missions is *co-extensive with the human race*. It is world-wide in its scope, and until it has so spread over the whole world Jesus cannot see of the travail of His soul, and be satisfied. Of old Jehovah said, "I will give thee for a light to the Gentiles that *thou mayest be my salvation unto the ends of the earth*." God's heart of love has gone out in Christ unto the ends of the earth. There is no man anywhere in the wide world who may not run into His loving arms and find salvation. It is true that the Father in heaven began with a single individual and a single race, to gather unto Himself a chosen people, but as we look back over the years, we realize that He began with one race, not that He might end with it, but because it was necessary to begin somewhere in the world of men, intending never to end until every knee shall bow at His throne and worship Him as God and Father of all.

The Church of Jesus Christ rests on *human need*. Wherever this need exists, the Church must go and supply it. It is the Church of the living God because it ministers to the supreme spiritual necessities of the entire human race. In this human need and in the care of souls the Church finds a reason for its existence in the world. Only as it lifts the soul heavenward does it justify its right to be, and glorify both God and man.

The Church that does not live and labor and pray and give for Foreign Missions can have *no living and loving union with Christ*, nor actual vital fellowship with humanity. It has no gospel for the world. It has no saving message for itself. The Church that preaches not the whole Gospel for a whole world ceases to be a Church of Christ. Witnessing for Christ unto the ends of the earth is the work of the Church. There is no other plan.

The Church is the great apostle of Christianity, and the Gospel is the test of apostleship. Through the Church the world is to be won for Christ. There is no other way. The Gospel can only be heard at home and at the ends of the earth if the Church is obedient to her Great Commission.

The influence of Jesus can have no real value for the human race unless there is a Church to embody it and to make it effective. His urgent charge that His followers "disciple all nations" is still the missionary passion that sends the Gospel over the whole world.

A heavy debt rests upon the Church that only its missionary zeal and devotion can pay. The Church is composed of the company of the redeemed. We are not our own. We are bought with a price. We belong to our faithful Lord and Saviour. We have a treasure in our hearts that the world knows not, *but needs*. As we owe our life to the grace of the Gospel, so we owe this same message of life to all mankind. If it is *really life* that we have, then it is *life that we must give*. We can only pay the debt of love we owe to God by releasing the spiritual energies in us that will publish the good news of salvation throughout the world.

The missionary enterprise had the first place in the mind of God. Shall that be second with us that was first with God? What ought we as Christians—as *the saved of God*—think of Missions of which God thought so much? How often do we think of the kingdom of God *first*? Is it ever *first in our lives*? Does it have a place in our affections "beyond any other care or concern in the world?" He who seeks "first the Kingdom of God," and strives to build it up in the hearts of men, shall not want any good things in this life. He who has the widest vision will not permit the nearer needs to be unsupplied. Only he who sees his relation to the whole family of man and the eternal purpose of God will live the noblest and act the best.

As we approach the observance of Foreign Mission Day, the work it hopes to help by fervent prayers and heartfelt offerings, let each one of us ask the question, "Lord, *what wilt Thou have me to do?*" and then pray, "Give me, O Lord, the grace to be obedient to Thy answer."

—ALLEN R. BARTHOLOMEW.

* * *

PAYING LIP SERVICE TO EVANGELISM

Ministers and other Christian workers may draw a useful lesson from President-elect Hoover's good-will mission to South America. In his very first address he emphasized that the chief purpose of his trip was to come into closer personal touch with our nearest neighbors, to express the good-will and friendship of the people of the United States towards all of them, to learn at first hand their peculiar problems and thus to enable our newly-elected government to deal with South America in a spirit of peace and sincere friendship.

These are the exact objectives which "visitation evangelism" has in view. As in most American denominations, our own general and district synods, as well as the various Brotherhoods, women's and young people's conventions have passed strong resolutions favoring this method of Church work. Even a "Committee on Evangelism" has been appointed by our General Synod. But with the exception of a few congregations here and there, the movement is almost as dead as a doornail—it does not "move" at all. And yet, there is such a great blessing in it!

We are again fast approaching the Lenten season, which is usually considered the chief spiritual harvest time of the year in the Churches. We wonder how many of our pastors and wide-awake lay people are already busy *working out plans for personal good-will missions to the lukewarm members and to outsiders*? There is not a Church in which there are not dozens of men, and especially women, including the younger set and even children, who could be interested to go out, in a more systematic way, into the high- and by-ways, urging adults and children

"to come in." But leadership and inspiration are necessary. Let us stir up the gifts for spiritual work lying dormant in many. Headquarters at Philadelphia will gladly send suggestive literature to anyone asking for it. Address the Dept. of Evangelism, 5th floor, Schaff bldg.

—PH. VOLLMER.

* * *

OUR COMMISSION

"Go ye into all the world." That commission has never been abrogated. The Reformed Church has always believed in its validity and authority. In obedience to it she has gone into Japan, China and Mesopotamia.

The justification of this command is becoming increasingly clear. While the study of comparative religion has revealed much that is true and beautiful in other faiths, there is a growing conviction that Christ is the only hope of the world. No less an authority than E. Stanley Jones calls all non-Christian faiths *bankrupt*; not because they have no valuable assets, but because they cannot pay their obligations.

A young man, speaking at the Foreign Missions Conference in Detroit, confessed that a year ago he visited some of the foreign mission fields under contract to write a series of articles on the advisability of uniting the best in all religions into one universal religion for the future. But after witnessing at first hand the fruits of Christian Missions in non-Christian lands, he threw up his contract, at considerable financial sacrifice, because he had come to the profound conviction that *there is only one Name under Heaven whereby men must be saved*.

This note was struck again and again at that great Conference by outstanding Christian leaders from all over the world. The Christian commission is therefore no mere arbitrary command which men must follow blindly. The salvation of the world hinges on its fulfillment. There is no other way of saving the world except by bringing to it the Christ of God. How, then, shall we escape if we neglect so great an obligation?

The Reformed Church has never wavered in her theoretical adherence to the validity of the missionary command, but in practice we have often treated it as negligible. We have given it lip service, but have failed to carry out its plain implications. And yet we have every reason to support with gratitude and deep joy the foreign missionary enterprise of our denomination.

Our work in Japan, China and Mesopotamia affords ample proof that where the command is obeyed fruits of salvation follow. The harvest of souls for the garner of God in all these lands is limited only by our failure to measure up to our possibilities. There is of course a limit to personal and denominational resources, but until that limit has been reached, we have not yet fully obeyed the clear command of our Master to go into all the world and make disciples of all nations.

Foreign Mission Sunday will give us an opportunity to supplement our regular periodical contributions to Foreign Missions with a special gift that will bring our total offering for this Cause more nearly up to the standard which loyalty to our great Commander imperatively demands from most of us.

—CHARLES E. CREITZ.

* * *

AN APPRECIATION OF AMERICAN YOUTH

Mr. Otto H. Kahn is one of our American millionaires who is not best known for his material wealth, but for his high idealism and his devotion to the fine arts. In a recent tribute to a young musician, Mr. Kahn described what he believes to be the typical qualities of American youth. It is obvious that he is decidedly optimistic, for he believes that quite a few have qualities similar to those of the "gallant, attractive, and unspoilable" Colonel Lindbergh. "They are a fine lot," he says, "take them by and large, these American 'kids' of our day, male and female. They are full of talent and courage. They have a peculiar inner cleanliness and freshness and spontaneity. They present the highly interesting phenomenon of a generation

groping to find the way for a franker and fuller life than that of its progenitors, trying to ascertain what are genuine values and what are things no longer in tune with our day. Crude and turbulent sometimes, and a little bit too cocksure, they are *serious in purpose*, and many of them—more, indeed, than surface appearance would indicate—are *determinedly seeking to aim high*. There is no better raw material to be found anywhere. Below their apparent 'hard-boiledness' and sophistication, there is a groping, unadmitted, sometimes uncouth, often unconscious prompting of idealism—a note welcome and needed in the midst of the colossal sweep of the nation's material occupations and the resulting tendency towards actual, mental and psychic systematization."

In the music of George Gershwin, to whom he was specifically referring, Mr. Kahn finds these "thoroughly and uncompromisingly American moods" in the "rhythm, the melody, the humor, the grace, the rush and sweep and dynamics" of his compositions. Gershwin expresses the genius of young America, but in that genius Mr. Kahn finds one note rather conspicuous by its absence. It is the note that sounds a legacy of sorrow, a note that springs from the deepest stirrings of the soul of the race. It is probably because "our path has been too smooth, and too uniformly successful, and our nation has not known the sufferings, tragedies, and privations, nor the mellow and deep-rooted romance which are the age-old inheritance of the peoples of Europe." Except for the epic tragedy of the Civil War we have been spared. It was in that war, when the soul of the nation was most deeply stirred, that there came forth "the noblest, most moving and most beautiful figure among the public men of history, Abraham Lincoln." But, for the most part, the soul of America has not been so chastened that we can find in our American compositions the deepest storm and stress of the emotions, required for the mood to which Mr. Kahn refers. He quotes a few lines by Thomas Hardy, which are supposed to relate to America:

"I shrink to see a modern coast
Whose riper times have yet to be;
Where the new regions claim them free
From *that long drip of human tears*
Which peoples old in tragedy
Have left upon the centuried years."

"It is," says Mr. Kahn, "that 'long drip of human tears' which alone can fertilize the deepest roots of art, so that from them flowers spring of a loveliness and perfume that no other moisture can produce. It is only in that solitary wrestling with one's own soul, it is only in aloofness, for a while, from the attractions and distractions of the everyday world, that one can find the most effective ingredients for the deepening and mellowing and the complete development and revealment of an artist's inner being and spiritual powers." This is something to ponder over seriously.

* * *

"FIGGERATIVELY" SPEAKING

"Have you ever noticed," asked a pastor the other day, "how many Church-members can easily dig up a dime for a Sunday newspaper, but *simply can't afford* a nickel for a Church paper? I even have some of them among my elders and deacons." Of course, we had to admit that we have occasionally noticed it. And to be sure, the trouble is contagious and extraordinarily prevalent at present, when so many convince themselves that "business conditions" in rich America are very bad, and retrenchments are in order for Foreign Mission Day and other special occasions. When they start talking in this fashion, it may be advisable to give a few figures.

Here are some facts showing American "poverty" as gleaned from the report of a single industry. Perhaps you can silence the croakers "automatically" by quoting the following: Motor vehicles now registered throughout the world, 31,725,000; of these the United States has 24,750,-

000. This last year we produced 4,630,000 cars and trucks, with a wholesale value of \$3,045,820,000. Of these, 85% are closed cars. The President of General Motors predicts 1,000,000 increase for 1929. The average retail price of cars is \$876. The U. S. tire production was 78,500,000; the wholesale value of rubber tires for replacement was \$670,000,000, and the value of parts and accessories for replacement, \$950,000,000. In addition to 78% of the world's automobiles, we have in these United States 53,700 auto dealers, 51,600 public garages, 95,400 service stations and repair shops, 79,100 supply stores, 317,000 gasoline filling stations, 604,000 gasoline pumps in use—and who knows how many "hot dog" dispensaries! And yet *our Mission Boards are in debt!!*

* * *

HERE AND NOW

A "literalistic and dispensational" preacher refused to lift his finger in the interest of world peace, social justice, prohibition, or any other good cause, on the ground that "it is useless to try to make this world any better until Jesus comes." The same sort of man consistently opposes the great missionary enterprise. Indeed, one wonders if such folks do not secretly rejoice in the manifold evidences of evil-doing all around them, because they are sure the world must grow a great deal worse before there is any hope at all that it will become better. Insofar as they are loyal to such convictions, they cannot but be opponents of all progress.

In the struggle to achieve a peaceful solution of international misunderstandings and disputes, it is wise to remember that we must not only meet the opposition of jingoes, profiteers, patrioteers and convinced militarists, but also the specious preachments of a certain sort of religionists whose theology is as warlike as the most selfish believer in the war system could desire. While most followers of Christ are praying and working for a warless world, others who claim to be loyal to the Master not only refuse to join in this adventure of faith, but actually oppose it as futile and dangerous. The aged pastor of the First Baptist Church of New York City announced, for example, as his topic for Jan. 20 this queer proposition: "*Jesus Christ not acting now as the Prince of Peace. Need of the hour, not a pact of peace secured only by words of the signatories, but rather in time of peace to be prepared for war. The need of this country, a Navy equal to England and Japan combined. Disarmament, national suicide. Pacifists, the real enemy of permanent peace. No abiding peace till Christ comes in righteousness; then will He be the Prince of Peace.*"

Surely such pronouncements are in no true sense a Gospel (good news); they constitute a creed of paralysis and despair. And yet they are given from Christian pulpits and usually profess to be the outgivings of men who are particularly close to the Master. We need not question for a moment the sincerity of these zealous advocates when we say that they are stumbling-blocks in the onward march of the developing Kingdom of God. We prefer to remember the challenge with which the late Dr. Wilbur F. Crafts used to close his letters: "*Yours for a better world here and now!*"

* * *

QUEER, ISN'T IT?

Dr. Karl Reiland, rector of St. George's Church, New York City, seems to be one of those troublesome fellows who has a flair for asking questions at once pertinent and impertinent. Was he guilty of "a social error" or just "foolishly forgetful," when he wrote to the chancellor of the diocese to inquire why Dr. Harry Emerson Fosdick is banned from taking part in Episcopal weddings, while Russian priests are permitted to officiate in Episcopal Churches. At any rate, no matter how annoying to ecclesiastical dignitaries, we are glad he did it.

It appears that in a wedding scheduled to take place in St. George's on Dec. 21 the bride had asked a bishop of the diocese to officiate and had also invited Dr. Fosdick, a close friend of the groom, to assist in the ceremony.

The day before the wedding, this bishop informed the rector that, under the canons of the Church, he could not officiate in association with Dr. Fosdick in that ceremony, and would have to withdraw or Dr. Fosdick must be requested to do so. When the bride explained the matter to Dr. Fosdick he, of course, took it in good part and withdrew. The canon provides that no person shall be permitted to officiate in a Protestant Episcopal Church "without sufficient evidence of his being duly licensed or ordained to minister in this Church," with the exception that the bishop may permit "Christian men" on special occasions to make addresses. The rector, Dr. Reiland, therefore innocently asked whether, in accordance with this canon, it could be deemed proper to invite the clergy of the Eastern Orthodox Church to officiate in the Cathedral of St. John the Divine (as they did on December 30, when four of the Russian clergy officiated at the high altar) and improper to invite a minister of the Baptist Church to officiate by assisting in a wedding in St. George's. "I had not supposed," wrote Dr. Reiland, "that the relation of the Episcopal Church in America to the Eastern Orthodox Church was closer than that with Protestant communions in this country."

As Protestants, it almost reconciles us to such snobbery as is occasionally perpetrated by High Church Episcopalians, to read so fine an editorial as that given in *The Churchman* under the head, "How Long, O Lord, How Long?" That virile and broadminded Episcopal journal, which is always brotherly and forward-looking, denounces the "credulous faith in medieval magic," of which Dr. Reiland complains, and says that "it has been submitted to too long by a Church which professes to believe in unity and to value the gifts of the Spirit of God." And, after expressing the thought that it might be a good thing to "sentence the Anglo-Catholic bishops and clergy to one year's deprivation of all that Protestantism has to offer, and restrict them, religiously, socially, intellectually, and politically, to the crumbs that fall from the Greek table," *The Churchman* goes on to say: "It must be a little difficult for our Protestant friends to believe that we are really Christians, still more difficult for them to credit our protestations of a yearning desire for Church unity. We tell them that we value the contributions their prophets have made and are making to our own spiritual growth; we gladly admit that many of their ministers and laity are far more faithful followers of the Master of us all than we are. We will admit all that they ask except to give official recognition to their preachers as properly ordained of God, or as qualified to conduct a completely valid Communion service. When they ask of us why we are so loath to make official recognition of the spiritual facts which we recognize, our only reply is 'It is against our canons,' which, if memory fails us not, was the chief objection of ecclesiastical authority to the spiritual views of Jesus Christ."

The Parables of Saged the Sage

A PARABLE OF EXCUSES AND ACCUSATIONS

Now there dwelt in the City where I lived a man whom I knew, and so far as I was aware he was All Right. For while I had never heard anything Very Good about him, neither had I heard anything bad, and I was not looking for it. And he was married, and so far as I knew his Marriage was an happy one. And there was in that City a woman, and of her I knew nothing that was wrong, and I was not expecting to learn of it. And it came to pass of an evening that I ate my Dinner in a Restaurant, and I beheld this man and this woman eating there together. And I bade them Good Evening and went on about my Business, and forgot it.

And the next day did the man call upon me, and explain to me, that this lady was a neighbor, and that her husband was a good friend of his, and was out of town, and that his own wife also was out of town, and that they had clubbed their loneliness and taken dinner together. And I thought that was All Right and said so.

And a day or two later I met the lady, and she took pains to tell me that her meeting with this neighbor was All Right.

And by that time I was Growing Suspicious.

And afterward, I chanced to meet them both together, and they made Earnest Haste to Explain to me just how it happened, and by that time I was Pretty Certain that something was Wrong.

Now I might have seen these two friends and neighbors together Twice or Twenty Times and have thought no evil of it, but when they began to Explain, then did I begin to Suspect.

There was a Famous Professor in Oxford, which is in England, and he said, Never explain; never retract; never apologize: get it done and Let Them Howl.

And I do not altogether advocate that method, either; but even that is better than too much explanation.

For Explanation is Often Self-accusation; and it setteth people to wondering why an Explanation was deemed necessary, if everything was right.

Wherefore, beloved, do thou endeavor so to live as that it will not be necessary to Explain too many things; for if thy reputation is good, people are more likely to trust thy Conduct than to accept thine Explanation.

And I might remark in closing, that I learned in time why the two people I have been telling about thought it necessary to explain.

Messages on the World-Wide Crusade for Christ

WHY FOREIGN MISSIONS?

By the Rev. W. Carl Nugent

Foreign Mission Day presents a special opportunity for developing the missionary spirit within the minds and hearts of the young people of the Church. Most important of all, on that day should be answered in a very definite and convincing way the question which forms our title: "Why Foreign Missions?" So many people, so many of the young people of the Church are asking it. They want to know why it is that a people, with so much imperfection,

so much evil, so much sin within the borders of their own nation, must busy themselves with the redemption of others in foreign lands. And the nature of the answer is vital to the cause.

The question, it seems to me, reveals a lack of understanding both of the nature of the Gospel and the history of the development of Christianity. For what Christian, if he be really sincere, can ask the question, or shun the obligation, when he stops to consider what foreign missions have done for him and his? Let him ask what his nation would be, or what the

nature of his own life, had it not been for foreign missions and missionaries in past generations who planted the seeds of the Gospel of Christ in foreign soil. This should set him to thinking, but it is not the answer to his question. The work of foreign missions today is more than an expression of gratitude for foreign missions yesterday. The obligation grows out of the spirit of the Faith itself. For the Gospel of Christ, by its very nature, is a thing we cannot have unless we share it with others. The paradox of the Gospel is this: we cannot keep it unless we give it

away. "For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." (Matt. 16: 25.)

The first half of this paradox is illustrated by Jesus' striking story of "a certain rich man," who saved all his goods until his barns could no longer hold them. He determined to tear down the barns and build greater ones and store his goods, that he might take his ease, eat, drink and

law of life. But let it open wide its doors and welcome those who have need of its services; let it welcome every opportunity to send or carry the message of the Gospel to others everywhere, realizing, and acting upon the realization, that in the Christian fellowship there are no national or racial border lines; let it do these things, giving its life freely and fully in Christian service to others, and it shall live; for this, too, is the law of life.



Rev Jesse B. Yaukey and Three Leading Evangelists of Our Yochow Field

be merry. But that night God called and required his soul of him. Then there was Judas Iscariot. When that kingdom upon which he had based his hope seemed to come tumbling down about his ears he hastened to sever his dangerous connections and, seeking to get for himself what personal gain was obtainable from the ruin, he lost his life and his immortal soul. Much better indeed would it have been for that man "if he had never been born."

The spirit of the other half of the paradox was manifest in the life of Him who pronounced it. While Judas sought to save himself, Jesus gave His life, freely and completely, for the sake of those whom He loved. And He lives today; with His influence for good among men multiplied a thousand fold, and the service which He sought to render them enlarged and glorified.

There was one who loved Him well, a Russian saint of the Fourth Century, who remembered His words when He said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me." (Matt. 25:40.) So St. Nicholas, for he it was, sought not to save his own life, but spent it in doing good and giving gifts to little children. He too lives today and is eagerly awaited by little children everywhere on the birthday of his Lord.

Now this paradox, this life principle, which is true for individuals, holds true also for organized groups of individuals and, specially, for Churches. Had that little group of Christians in First Century Palestine, bent its energies toward conserving its own spiritual life the history of the world would have been somewhat different from what it is today; and of Christianity there would have been no history at all. But instead, it gave itself and its new found spiritual life to the world, with the utmost limit of its strength. And, together with the Gospel of its Lord and Master, it lives today on every continent of the globe.

And so it is with each separate Christian Church today. Let it close its doors to all outsiders, and labor only for the spiritual welfare of those within; let it neglect the spiritual poverty of those in its own neighborhood who should be welcomed into its fellowship; let it fail to measure up to its responsibility toward people in more distant places, within and beyond the national border lines; let it fail to meet these obligations and it shall not live; for this is the

Now this law, as an answer to the ques-

tion we are discussing, is purely subjective, and invalid unless there is a real objective reason to go with it. But there is. It is found in the need of the people for the Gospel of Christ—people in Japan, in China, in Mesopotamia. Everywhere there exists the same need for the Gospel as at home.

To record but a single instance of this need. In the town of Kitakata, of North Japan, there are many Buddhist temples and Shinto shrines, with but one little Christian Church. Though the odds seem to be overwhelmingly against it, the Church is working with might and main to extend the message of its Gospel. Its members know that the resources of Almighty God are at their command. But God works through men and women to carry out His purposes, and in aiding this struggling Church in Kitakata He is using us of the Reformed Church in the United States.

"Just think," said a certain Japanese Christian, in sending a message of gratitude to the Church in America, "Just think what we would be without the Gospel of Christ." Think rather what Japan may become, what the Orient, what the world may become if, together with the development of material civilization and power, there is a continued leavening of the message of the Gospel.

In these two needs—the need for the expression of our spiritual life in Christian service, and the need of all mankind for the Gospel of Christ—in these two co-ordinate needs may be found the answer to our question.

Mt. Pleasant, Pa.

IS IT WORTH WHILE?

By Alice Stockwell Stahr

Even the most optimistic thinkers of the present day will not vouchsafe to deny that we are living in a most unprecedented age—in an age when, in the midst of the perplexities which have come as the inheritance of the War and surrounded by the distractions pursuant upon the astounding discoveries and inventions of recent decades, we scarcely know how to adapt our Christian lives to the new situations and ideas which come flooding in upon us on all sides. Some, perhaps, of the most discouraged minds are profoundly grateful that the problems of the next half century are not to be solved by themselves, but that it is the coming generations who must "carry on."

Now the vital question is not so much who shall carry on as what shall be carried on. Are the distractions and perplexities of the present age going to overshadow and bury in obscurity the high Christian principles which have been dominant in civilized life since the birth of the baby Saviour many centuries ago in Bethlehem? Those principles and standards through all these centuries have never changed, nor must they nor can they change now if Christian civilization is to continue on earth. But more now, than even a generation ago, must those principles absorb into themselves and adapt to themselves modern conditions as they now exist without changing their own spiritual essence. And just because of the very distractions of present day life there ought to be more and more emphasis on Christian training and education so that our young people and children may meet every crisis of life fortified by the unfailing example of Jesus.

Years ago, Christ Himself, once an innocent helpless babe, gave the true estimate of youth when He "set a child in the midst" and likened it to the kingdom of heaven. But civilization has been slow to recognize this wisdom of the Saviour and it is a comparatively new development in civilization to put emphasis on the value of youth. Yet now time and time again is heard the expression: "The strength of a nation lies in its young people," and the deep forward-looking thinkers of our own country are giving their best to guide and inspire our youth along paths of sane, steady Christian ideals. Not only does the strength of a nation lie in its youth, but the real strength of civilization, the world over, lies in the strength of the youth of the world, trained in Christian principles.



Rev. Edwin A. Beck and the Property Committee of Huping Christian College
This Committee was quite successful in protecting the College buildings during the troublous period in 1927-28.

And so the work of the missionaries among the children and youth of non-Christian communities is of the utmost importance. In the first place, through our kindergarten and higher educational work our missionaries are putting into the unformed, plastic minds of foreign children the principles of Christian living, of justice and faith, kindness and love, and are teaching them truth and dependence on the Saviour, the hope for the salvation of their own souls and the spirit of brotherly love culminating in a world-peace-on-earth. And in the second place, the missionaries through their training and development of foreign children make the strongest kind of an appeal to the maturer foreign heart,



"Jimmy" Fesperman and Evelyn Schroer

Children of our missionaries in Japan

for after all, religion to be real, and to have the power to actuate and direct one's life, must come from the heart, and works through faith are the works that carry on into eternity. Parental love is a common starting point in all nationalities, and there is no surer way to approach the parents' hearts than through deeds of kindness and uplift to their children. Surely the greatest work of our missionaries in the foreign field, of our missionaries in the unchurched districts of our own land, of our ministers in their pulpits, of teachers in the Sunday Schools and in the day schools, of parents in the homes, is to teach the principles of Christianity to the youth under their care with such a vivid heart appeal that their deepest striving shall be to pattern their lives after the example of the Perfect Man. Until the God of Love shall be accepted as the ruler of the world, the hope of peace on earth is dim. But if the power of Christianity can be made vital enough in the minds and hearts of those who, in the next generation will be the leaders of the nations, is there not hope that some of the great problems of individuals and of nations will be solved? Is it worth while to give the world's youth a Christian education?

Hanover, Pa.

IT IS WORTH WHILE

By Pearl Graul Nugent

On a certain street in the city of Wakamatsu in Aizu, Japan, there stands a large, low, rambling building. As one passes by on a summer day a faint, clean odor of disinfectants coming from the open windows of the north-east wing, instantly makes one think "Hospital." And the Chinese characters at the side of the wide gateway confirm the impression. It is the private hospital of Dr. Hosobori, who received his college training in surgery back in the days

when surgery was a very new thing in Japan. In a smaller wing of the building the surgeon has his home.

We had not been long in Japan before I was taken there to make my formal call—"I have just come to Wakamatsu and I pray that I may have the honor of your friendship"—on Mrs. Hosobori who, it appeared, was a member of the Church. It was the only formal call I paid there, and I feel that I do have the honor of her friendship. I was instantly attracted by the sweet, cheery, hospitable spirit of her home and, inseparable from it, the charm of her own personality. A real Christian she is, and has been since her youth.

The eldest of her children was then a girl of fifteen, lovely and delicate and very, very shy. I felt that I scarcely knew her at all until in the spring, at the time of the doll festival, her mother invited me to come to see Toshiko San's display of dolls. Toshiko San was fast leaving little girlhood, but for this last time her mother wanted to have her dolls out on the gay, red, cloth-covered display stand. I can see them yet—tiny emperor and empress dolls proudly enthroned on the top steps, and the little court musicians and attendants properly arranged on the lower steps, all resplendent in the costuming of old Japan. Ranged at the sides and below were the perfect bits of doll furniture, black lacquered and gold decorated. And, startlingly, near by, stood a little strange doll from America, a lovely little promise of international friendship. The doll came from Mrs. Hosobori's sister, who had been living in America for twenty years.

The next year this sister returned to Japan. And, as it happened to be the year of Toshiko San's graduation from the Girls' Junior High School, her aunt suggested that she go to America and complete her education there. At first it seemed much, much too far away from home for the young girl to go, but as the weeks passed they grew accustomed to the idea and saw the many advantages that would attend such a course. And so it happened that Toshiko San bade a tearful farewell to her home and friends and came to America.

That happened four years ago; and in the course of these four years she has overcome her language handicap, successfully made the many adjustments necessary to such a radical change in her mode of life, completed her course in American High Schools, and entered a small college in New York State. Since we also happened to be in the eastern part of the United States this year, it was possible for us to invite Miss Hosobori to our home for the Christmas holidays. Gladly she came, eager to talk with someone who had lived in her "home town" and seen her family since

she had left them. And gladly we welcomed her, for we found that she had more than fulfilled her promise of her young girlhood. It had not been easy, the separation from home and country, the utter strangeness of the new land and its people and language and customs; but her Christian faith was a sustaining, growing thing and brought her through with flying colors. She is a fine, all-round young woman now, with a healthy, broad interest in life and a lively sense of humor. At college she plans to major in Christian leadership, with religious education and English literature as minors. And when the cheerful glow of the red coals in our fireplace inspires con-



Mrs. Arthur D. Smith and Children, Sendai, Japan

versation that comes from the heart, all her talk is of the day when she will go back to Japan and find herself able to "help the young people of Japan and the Church." Vivid are her memories of anti-Christian teachers in the school she attended, and their endless efforts to keep the students from going near the Christian Church. And, of all things possible, she longs to be in the position of teacher in that same school and give her students a true, undistorted impression of the Christian Faith. And what could be finer?

Mt. Pleasant, Pa.

HIGH LIGHTS AND SIDE LIGHTS

By the Rev. D. Burghalter, D. D.

The Foreign Missions Conference of North America, which met in its 36th annual meeting in Detroit, Michigan, January 15 to 18, is composed of the officials and missionaries of the leading Churches of the United States and Canada engaged in the work of Foreign Missions. The organizations represented have under their oversight two-thirds of the Protestant Missions of the world. They had a corresponding share and importance in the World Conference at Jerusalem last spring.



Boarding Students at the American School for Boys at Baghdad

This year's Conference was largely taken up with the study of the "findings" of the Jerusalem meeting.

A year ago the Conference at Atlantic City was largely engaged in meeting the criticisms of Foreign Missions that had been current in this country, growing out of the revolutionary situation in China. Now the tide has turned. This year a positive, constructive, and even courageous note was struck from start to finish.

Foreign Missions may still be under fire in certain circles, but no alarm is felt, if ever it was felt, by these World-Christian statesmen. They have taken up the challenge and are planning an aggressive forward movement on every front of missions in the far countries and here at the home

uniqueness, finality, absoluteness, to a world that is lost. The gospel is "good news" and not "good advice." This note dominated the discussions on religious education both for the young Churches in the mission field and here at home. The education of the home Churches in the work of Missions, the students in our colleges and theological seminaries, as well as the ministers already in the work—all came under the same searching fire of a passion to make Christ known to all men.

Our college students are skeptical about religion, partly because they see the elaborate buildings and the absence of any sacrificial passion to serve men in our comfortable, conventional religious life all around them.

same light. A young newspaper man who went out to write for the secular press of our land on the "Synthesis of Religions," and who surrendered his contracts, came home and wrote and now preaches that there is no such thing possible,—presented the case for the young people and how to enlist them again in the Church and Missions. He says that we must enlist them again on the basis of giving them the facts, all the facts; we must demonstrate to them that Missions is a prophetic enterprise, ahead of the age, an adventure. Youth is adventuresome because it has so few facts and so little experience, and we must prove to them that the Gospel is still indispensable to the world's salvation.

The missionary movement began in a youth movement, as for example the five young men at Williams College and the Haystack Prayer-meeting over 100 years ago, and it must again be made a youth movement.

After his world tour the newspaper man came home with the conviction that there is none other name given under heaven whereby men must be saved except the name of Jesus Christ, because of what he saw of the other religions and what he saw of Missions in different countries. Christianity is unique because of the principle of the fatherhood of God, which lifts men up, and because of the power linked with this principle to make it work.

So much has been said about China, and yet we venture one more illustration of how this unique finality of our Christ is working in that land. The 16 Christian Colleges planted there by Missions have turned out 12,000 graduates; of these 60% were Christians, and 40% of these were from non-Christian homes. Of these 12,000 graduates, 3,000 are employed in the rising Church of China. These Christian Colleges have been saved through the revolutions by their own students who have stood all kinds of abuse and persecution during those awful days; and even yet, for in China as all over the world, the secular, materialistic, atheistic, so-called scientific view of the world and human life is threatening to overwhelm not only Christianity, but all religion.

Dr. J. W. Holley, the president of a Georgia College, who visited Africa recently, said—that when he saw for the first time the real native African in all his nakedness, bearing the heavy burdens of grinding toil in his ignorance of God and Jesus Christ,—he exclaimed, "Thank God for Slavery! or I and my wife would perhaps be there in that same condition."

In a very simple and yet very profound way, he expressed the heart of the Gospel of Christ, "Thank God for the slavery into which we are called as the servants of the Most High God and His Christ." So Paul gloried in his day, and so let us glory in our day, and His Kingdom will come in power.

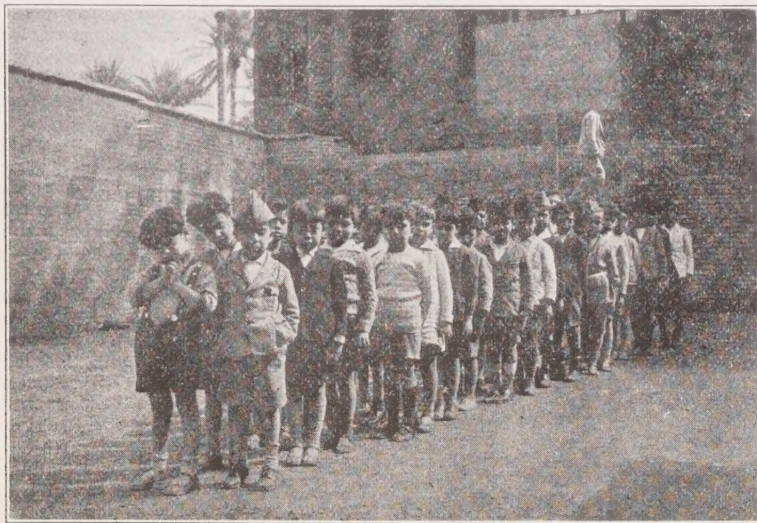
Tiffin, Ohio.

THE CHILD IN THE MIDST

By Rev. J. Rauch Stein, D. D.

This is a most suggestive title for the new Foreign Mission Day service to be held on the second Lord's Day in February, or on a Sunday most convenient to that day. We have thought of and experienced anew during the Christmas season the worth and the increasing love which, centering upon the Babe of Bethlehem, includes the little children in all our Christian homes and in every enlightened land. This service brings us into more intimate touch with the dear children in the homes of our missionaries and in the homes of our people of Japan, China and Mesopotamia.

Let the pastors, elders, deacons, superintendents and Sunday School teachers study the service thoughtfully in advance of the day when it is to be rendered. In their



First Class in American School for Boys at Baghdad

"In this class are the future Senators and Ministers of Iraq," said the Director of Education to Dr. Staudt, the Principal, one day as he saw them.

base. They have re-examined their objectives and their resources and are still more certain of their undertaking. Mistakes may have been made and are freely acknowledged, but no apology is made for their enterprise. No less do they apologize for Foreign Missions than a Christian would think of apologizing for Jesus Christ.

This brings us to the first "High Light" of the Detroit meeting. It was the interpretation by Dr. Speer of the "Message" of the Jerusalem meeting. The International Missionary Council at Jerusalem sent out to the world a "Message," which began with this startling sentence: "Our Message is Jesus Christ." "He is the revelation of what God is and what man may become through Him." . . . "We believe that men are made for Christ and cannot really live apart from Him." "We cannot live without Christ and we cannot bear to think of men living without Him." "We can give nothing less and we can give nothing more."

This high, central, dominating note was sounded throughout the entire Conference. It shaped all discussions and studies and conclusions of every phase and problem of Missions.

It is this view of Foreign Missions which especially has a bearing on our giving. All other motives will fail in the end. Giving may reach a certain goal merely out of "local respectability," "denominational loyalty," "special interest in persons or objects," "appeals to our human sympathy," or "a sense of social obligation," or "international humanitarian interest," but only the pure religious motive of sharing Christ with all humanity will avail and prevail to finance Foreign Missions or enlist life to carry the gospel to all the world.

Foreign Missions is not an "ecclesiastical Red Cross" movement, but a **crusade of redemption** bringing Christ in His

Our students in theological seminaries are too often trained merely for a local enterprise—even our theologies will have to be restated in the light of the Jerusalem pronouncements of the new world situation confronting the foreign missionary enterprise. And our pastors must be enlisted as partners and the chief protagonists to lead the Churches which are being more and more overwhelmed by the rising tide of secular civilization, to a realization that either we propagate or perish. "The epic of a sacrificial life has too often become a Buick and instead of engaging in a heroic effort to push the frontiers of Christianity to the ends of the earth, it has become mostly a making of the rounds of the hot dog stands."

The problem of the rural Churches came up as it affects the 80% of farmers in China. Mr. Y. C. James Yen told us of how the Chinese scholars are going to these people, live in mud huts and by a practical demonstration are transforming the whole life of the community. He gave us a Chinese proverb, "Unless you go to the lion's den, you won't get the cubs." He told of the four, old Confucian scholars, who have been caught up with this rural movement in China and rode 24 hours on an open flat car almost frozen, but were so fired in their hearts that they wrote six poems even though they were almost numb with the exposure. There is no doubt that we can learn from these Chinese at least something of the spirit which must characterize our rural workers here at home before they will be able to meet our rural situations.

Industry, race relations and every other form of contact of foreign missionaries with the world of today, were studied in the light of this high light of the world's need of Christ.

The much discussed and often decried Youth Movement of today away from the Church came under consideration in this

official capacity as leaders, let them read what is being written for the Church and Sunday School papers and the "Outlook of Missions" to prepare the hearts and minds of all our members for a fervent and joyful celebration of the Epiphany Season as they celebrate Foreign Mission Day and let the light that has shined into their hearts, shine out and illumine the people that sit in darkness and in the valley of the shadow of death. Foreign Mission Day ought to make real to us the way by which kings and princes and great multitudes of people come to the brightness of His rising.

It is my conviction, too, that along with intelligent preparation for Foreign Mission Day we should endeavor to throw emphasis upon the opportunity the day gives for letting our young people and children lead us in its celebration. The service has been prepared so that the children may have the larger part in its rendition.

We older folks should bear in mind that this service has been very thoughtfully planned so that when used in its entirety it will be sure to grip our hearts and mould our wills for worth-while results. This will gladden our missionaries and give us a larger and happier conviction of our own genius and ability for growing more like our Master who came that He might find and win the lost for His Kingdom.

It occurs to me that it is wise to challenge all the grades below the Adult Department of the Sunday School for an especially liberal offering on this occasion and make it their opportunity to learn to give by giving. Then, when the youth have surprised the older people by doing better than it was thought they could, let the older people applaud their special effort by supplementing, through the congregational offering for Foreign Mission Day, their splendid youthful adventure. I can see how this, when continued year after year, will produce "hilarious giving," and the high purpose of Foreign Mission Day be achieved by training the new generation to do greater works than their ancestors because we have inspired and encouraged them to lift high and carry forward the torch of Christmas light and cheer.

Philadelphia, Pa.

THE CHILD IN THE MIDST

By Elizabeth Craig Hendricks

"One generation, one entire generation of all the world of children understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium," was truly spoken by that lover of children, Frances Hodgson Burnett.

Some years ago at a meeting of the National Association for the Prevention of Infant Mortality in Great Britain the Right Honorable John Burns said—"Let me decide the food, the home, and the condition of life of every child from birth to seven years of age, and the rest of mankind can do with the children after seven years of age what they like."

These startling words were not spoken hastily, but as a result of deep interest and study of the child. In our own land the needs and rights of the child are being discussed on every hand, and numerous agencies are striving to deal with this problem that involves the whole future of our land for weal or woe. In recent years our nation has made the discovery that we cannot live to ourselves, but that the whole world is bound together in the bundle of life. It is inevitable then that we be drawn into consideration of what is due the children of all the world. In our study we find that the needs of childhood are very much the same the world around. What is being done to meet these needs? Ah, that is a startling question! A real "Study in Contrasts." In many Christian lands this has been called the Age of the Child. In our

own land The Federal Children's Bureau, Playground Movement, Daily Vacation Bible Schools, Juvenile Courts, Child Labor Laws, fine public schools and numerous other agencies are striving to raise the standard of our child life. Contrast this with the life of the child in non-Christian lands. From land to land you may travel through Africa, Asia and the Islands of the Pacific, and all the poor little babies as well as their older brothers and sisters will be found to be victims of age-long superstitions that surround and hamper their little lives. Glimpses of life behind the Purdah as told by Gladys Vincent in the magazine "Asia," or the pitiful story of the life of Berber women in Algeria as told in the story of Thamilla, written by Ferdinand Duchene, a Justice of the Court of Appeals of Algeria for many years, is illuminating in our study of contrasts.

Surely the Christian women of the world will continue to work for that happy day when all the world will know God as only He may be known through Christ our blessed Savior. Through His teachings the women and children have been raised from



James Hsu, Youngest Son of Evangelist Hsu

a low level to one of joy in life and service. Selfish are we if we accept this great good for ourselves and fail to carry the Good News to the dark places of the world where ignorance and superstition abound and where the life and light of Christ have not penetrated the thick darkness. Many changes have come about in Eastern lands and the transformation in some sections is startling. But for a few women and children who are reaping the benefit of happier lives, there are very many who are in no way affected by it and lead a hopeless existence.

What shall we render for all that has been given us? The least that we can do is to send messengers of good will to the non-Christian mothers wherever they may be to tell them of Christ. Thus their lives will change from a dull existence to the broad full life of Christian motherhood, "Inasmuch as ye did it unto one of the least of these little ones, ye did it unto Me."

Chambersburg, Pa.

MILLIONS OF LITTLE UNSEEN HANDS

By Gertrude H. Apple

Curiously enough, all great epochs in the world's history have begun with a child.

God has revealed His purposes to His people and has at the same time set for them a problem, the solution of which will make His plans and purposes plain, by setting a child in the midst.

When the Hebrew people, held as slaves in the land of Egypt, were ordered by the cruel Pharaoh to cast every male child into the Nile, a courageous, loving Hebrew mother defied the king and hid her baby son in his little bulrush cradle among the reeds by the river's brink. There the daughter of Pharaoh found him, and made him her son, and called his name Moses. A child set in the midst of the Hebrew people, to deliver them "up out of the affliction of Egypt unto the promised land."

But the redemption was not yet. Darkness began to cover the land, and gross darkness the people; and when that darkness was deepest and the dawn seemed most distant, God sent His son to redeem the world; the baby Jesus, born in a manger, yet descended from the great king of Israel. His coming was attended by signs and wonders. The shepherds came to this lowly spot and knelt in adoration. The wise men brought gifts and worshiped Him, and the angels sang, "Glory to God in the highest and on earth peace good will toward men!"

A recent radio speaker in giving eight points for the care of the young child, named as the eighth, mother love. It seemed without this, the other seven would be futile. With this, all other necessary needs can be supplied. I agree with the learned speaker that the young mother should be taught to know all of the points necessary to bring up her child aright.

When a child is born to parents of the present generation of young people, society looks with grave doubts at the possibilities of the little one. But just as truly as in times past, God has set the child in the midst, to make the home, which is the center of the mother's great influence, for she by Divine election is the guardian and teacher of humanity so long as the home is the training school for infancy and childhood.

Every child is entitled to a good mother and a happy home, but many are denied this privilege, and although the State and the Church have provided orphanages and well-equipped houses for these friendless little ones, where they receive good food, warm clothing and the rudiments of an education, yet a survey of these so-called homes shows that a greater number of children die from the absence of "mother love" than from lack of physical attention.

Let every mother or friend of little children, or those serving in the capacity of a mother read "The Children's Hour," by the poet Longfellow, the beautiful stories in John Martin's book, or best of all, the many wonderful Bible stories; show these little folk pretty pictures, give them the opportunity to hear good music, enriching their lives and in so doing enriching their own.

Here is a challenge to the childless home to set one of these little ones in the midst and give it the opportunities of a Christian home and a happy childhood.

But what of the millions in missionary lands! If we believe that only the child in the Christian home receives its right to be well born and properly served, how heavily the responsibility rests upon us of carrying Christianity into the homes of so-called heathen lands! In fact the home scarcely exists where Christ is unknown and the heaviest blight of paganism falls upon the women and children. To give women their rightful place in this world and children a happy normal childhood is but another way of expressing our responsibility for the cause of Foreign Missions. Much has been done, but very much more remains to be done. We may not waver, we must not fail!

Millions of little unseen hands are extended to us in an appeal that we must not forget our responsibility to "the child in the midst."

"Jesus loves the little children,
All the children of the world,
Black and yellow, red and white,
They are precious in His sight,
Jesus loves the little children of the
world."

Frederick, Md.

ONE OF THE FRUITS

By Wilhelmina S. Creitz

'Tis in far away Japan, where Kiso Sato, a young Japanese girl, attending Miyagi College in Sendai, hears of another girl, Blanche More, then living in Womelsdorf, Pa. They write letters to each other and become friends, but thousands of miles of sea and land separate them.

The years pass, Kiso Sato graduates from Miyagi College and teaches for a while, then marries a doctor in Tokyo, and becomes Mrs. Myagima and three little children come to bless her home.

The letters from America come and are answered, but each writer has little hope that they shall ever meet. When lo! A message comes to Japan that six Americans are coming and that Blanche More is among them.

Mrs. Myagima's heart sings and there is great excitement in the little home in Tokyo. She must rise early on the morning of September 27, 1926, put on her lavender kimono, and "obi" to match and go by train an hour's ride, to Yokohama, to be there when the Empress of Asia docks in the harbor.

As soon as the gang plank is lowered, she makes her way on board and seeks her friend whom she has never seen. She bows low a number of times in Japanese fashion and then the two clasp hands. At last a dream is realized and we standing by have our first glimpse of the fruits of Christian Missions in Japan, and that, before our feet have trod upon Japanese soil.

She spends the day with us, sight seeing, and having learned to speak English at Miyagi College, is able to converse with us and we learn to love her as we did all the Japanese women whom we met. They are all so winsome and appealing. There seems to emanate from them such a mute appeal for help that one is stirred to the depths and resolves to do all in one's power to help them.

The day is hot and Mrs. Myagima with her frail little body, hampered by her long kimono and heavy silk "obi" and her wooden shoes "geta," trips along beside us and is so visibly exhausted that we are alarmed, but she keeps on, for did she not say, "This is a red letter day in life?"

We meet Mrs. Myagima a number of times during our stay in Japan. She comes to the fortieth anniversary exercises of Miyagi College. She wears her "ceremonial gown" of heavy black crepe and her finest "obi," or sash, and steps to the platform with humble dignity and brings the greetings of the alumnae in a nice little address, which we did not understand, but which we knew was fine.

We met her again at Kanda Church in Tokyo and after the service she and seven other graduates of Miyagi College entertain us at a dinner and present us with gifts. We also have our pictures taken together. She comes to the train on which we are leaving and waves a last farewell and sends back to the Christians in America the message that she and other Japanese Christians are more than grateful for having sent them the Gospel of Jesus Christ and establishing Christian schools where they may be educated.

After we arrive home, this little Japanese woman writes, "It makes me very sad, when I think I shall see your pleasant faces no more, but I hope to meet you in Heaven." Blessings on thee, Mrs. Myagima, and other Christian Japanese who are fruits of the Gospel of Jesus Christ in Japan.

Reading, Pa.



Mrs. Myagima and Family and Visitors
at her home in Tokyo

THE FOURTH "R"

By Helen Bareis

From the earliest days of missionary endeavor in foreign lands, there has been frequent heated discussion as to the relative importance of evangelistic and educational work, just as there used to be discussion concerning the relative merits of Home and Foreign Missions. But just as in the latter case, the line of cleavage between Home and Foreign Missions has become almost obliterated; so proponents of both sides of the former question now agree that the whole world should be evangelized as well as educated,—that education without Christ may be a dangerous weapon, while the Gospel in its fullness and power can reach the human heart much better through a trained intellect.

Almost without exception, every parent, black or white, red or yellow, wants his child to be educated, to become industrious, alert, prosperous and influential in his clan or tribe, or city. To this end his training in "Readin', Ritin' and 'Rithmetic'" is no longer adequate if it ever was. To these three R's must be added a Fourth R,—namely Righteousness, which is to be had only by dint of careful instruction, diligent study and laborious cultivation.

Those in a position to know best are more and more coming to feel that the childhood of the country holds the key to the problem of real evangelism in that country. When won as a child, the adult usually remains a Christian. Some one has aptly said, "A dollar or a day spent in character formation is worth a hundred dollars or a hundred days in character reformation."

The world tomorrow with its problems and accomplishments, failures and successes will be largely a product molded by our attitude to the Child in our Midst today. Practically one-third of the seventeen hundred million people living in the world today are under twenty years of age and these six hundred millions of young people are fairly knocking at our doors seeking a share in the world's work. They want life, and it was life that Christ came to give. These young people in the coming years will find themselves more and more intimately associated with each other and their destinies increasingly interwoven; the challenge comes to us to equip them to meet the demands that life will make on them.

During the past century the world has become a neighborhood. Neither the Atlantic nor the Pacific Ocean is as wide today as the English Channel was one hundred years ago. These days when a girl

swims the English Channel in a few hours, when an aeroplane flies from continent to continent in a day, and the radio voice is heard halfway round the world, Japan, China and Mesopotamia are as near to us as New York City was to our forefathers a few years ago.

The nations are fairly crowding each other on the highway of civilization, contending for place, power, position, and possessions. Because of this fact the world has again and again been bathed in blood. Unless the world becomes a brotherhood, it will remain a battlefield in spite of all kinds of treaties, conferences and pacts. But how can this brotherhood be realized? Only when all nations are born of the Spirit and educated in Jesus' program of life. They must be evangelized, but they must also be religiously educated.

So let us not neglect the Child in the Midst, whether he lives in America, Japan, China or Mesopotamia. Whatever else may be said of Mohammed or Buddha or any of the Hindu deities, none of them recognized the worth or the rights or the opportunity of the child. It was only Christ who took little children in His arms and blessed them; it was only the Savior we proclaim who said, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." To these words and to this attitude the child heart responds. Give it a chance and its answer will be a wealth of heart loyalty and devotion that will bear fruit thirty, sixty or a hundredfold in His vineyard in the generations to come.

Canal Winchester, Ohio.

THE VALUE OF KINDERGARTEN TRAINING

By Emma Ruess Krammes

Environments and customs rather than fundamental traits, common to all races, dominate the opinions of the greater majority of Christians in estimating the value of alien races. The irrevocable fact that God is the Father of all mankind should be accepted without question, as the basal reason for acknowledging that all races are of one blood.

The fundamental similitudes, unspoiled by contacts, are most clearly apparent in the youth of all races. Barring a reasonable recognition of the influence of heredity upon succeeding generations, children, if removed in infancy from their natural habitat to a wholly foreign atmosphere, will assimilate the spirit and life of their adopted environs as naturally as the natives. This alone is a strong proof that the whole human family is of one origin. The same principles effectively applied to develop and expand a nobler inner life bring forth the same results among all races.

We have found the most impressionable age to be the early years in childhood. Christian kindergartens are among the most effectual agencies in Christian training. The fascinating exercises and colorful tasks fraught with noble ideals convey lasting impressions.

The same methods used in the kindergartens in the homeland are efficiently used in our kindergartens in Japan and China with similar and even more far-reaching results. They are, indeed, a quiet but forceful asset in the evangelistic program, as well as one of the greatest factors in moulding the future Christian destiny of Japan and China. Christian precepts, instilled into the hearts and minds during the tender years of the little ones, assure a well-grounded following in the coming generations. Drawn by the wholesome charm, under Christian direction, the future promises the winning of an ever-increasing number of children.

Our 9 kindergartens with 21 teachers and 397 pupils in Japan are surprisingly among the most effective means of carrying the gospel into the homes untouched by Christianity. Many interesting incidents

are told of the faith and trust of little children, through contacts in kindergartens, leading parents to Christ. Thus the mission of the Christian kindergarten is twofold, through immediate contact in the family and the promise of an abundant harvest among the coming generations.

With regret our kindergarten at Yochow was closed during the war in China, but we rejoice in the bright prospects for its re-opening.

As we appreciate the real worth of kindergartens in our mission fields as an invaluable factor in immediate evangelism and as a source of great power in establishing strong future Christian nations, they should command our prayers and support. As we look into the vista of the years to come we see, with only the feeble efforts we are putting forth in the kindergartens, many thousands praising and worshipping the living God and visualize the magnitude of the hosts had we done our full duty.

We may ask: "Is it worth while?" Yes, emphatically yes, the kindergartens in our mission fields are among our most worthwhile activities. Remember them.

Tiffin, Ohio.

BRINGING THE CHILDREN TO JESUS By Mary I. Rupp

There was a time when the child had no rights in the world; when he existed only by toleration. The child was considered a mere atom, the property of the parent. The child's father had the power of life and death over him. The law had said, "The parent is ruler of the child, and may dispose of him in any way he sees fit." If the parent saw fit to throw the child into the river or feed him to wild beasts, he had the right to do so. This condition is still true in large areas of China and India, the two countries where live nearly half the people of the world today.

But there was a time when a Great Teacher came and said,—"Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven." That changed the legal status of the child in all countries where this Gospel has been preached.

With these words He built around the feeblest, the most helpless human creatures a wall that has protected them for nearly two thousand years; and the precaution was taken, lest some might seek to flout this great moral law, to give this warning,—"Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven." Again He warned,—"Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

During our recent trip around the world we saw multitudes of children who had no educational opportunities whatever, either religious or secular. Many of them appeared to have not much more mental development than the sheep and goats that they herded. Often there was absolutely no other meeting place for a community having a radius of many miles than a tiny temple or Mohammedan mosque, which made no provision for children. Surely Jesus loves these children also, though they know it not.

Several years ago while at Yochow I accompanied Miss Myers, Miss Bailey, Miss Krick and several of the older girls of the Ziemer Memorial Girls' School as they went out to conduct the four Sunday Schools, each having an enrollment of about a hundred, in different sections of the city. All the people were busy at their usual, every day work. As we went along the children would call to us,—"Is this Sunday School day?" By the time we reached the Sunday School building a group of possibly thirty were following us. The building was a barn-like structure

with no other equipment than an insufficient number of benches, a few charts and a pointer. Surely God can bless even poor uninviting conditions.

These four Sunday Schools held a union Christmas festival that year in the Church on the compound when each child received a picture post-card from America on which the missionaries wrote the text, John 1:14, "And the word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." This text was taught to the children that night as a part of the Christmas program. Each girl was presented with a small doll and each boy with a rubber ball. These gifts had been collected by Mrs. Krick, of Reading, mother of one of our missionary nurses. It was the most wonderful Christmas these children ever had, and who can foretell its fruitage.

One of the most delightful pictures that hangs upon memory's wall is a Sunday School session in our Church on the compound at Yochow. The Primary and Beginners' Departments met in the Ziemer Girls' School. The departmentalized main School met in the Church. The teachers were the missionaries, the Chinese preachers and the teachers of the Ziemer's Girls' School, the Bible Woman's Training School, the Hospital and the Kindergarten. It was a staff of well-educated, well-trained teachers, ranking high in intelligence, and the classes were responsive to their teaching. The session was orderly and well-conducted in all its departments and would have compared favorably with some of our best American Sunday Schools.

Many in the Ziemer Girls' School, the Bible Woman's Training School and the Hospital came from a distance and carried their religious training back to their home communities. Surely,—"the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth."

Allentown, Pa.

THE JAPANESE CHILD IN THE MIDST By Rev. Elmer H. Zaugg, Ph.D.

Suppose while you are sitting in your Sunday School class in a circle, some one should set a Japanese child of about four years of age down on a chair in your midst, what would you see?

Well, you might see a child of the poorer classes, a street urchin perhaps. Then you would notice its dirty and uncouth appearance; its head maybe covered with sores; mucus running from its nose to its mouth, if it had a cold; its filthy kimono caked with the mud of the street. Perhaps you would turn away in disgust at the sight, or if you had a softer heart, you would be moved with an irrepressible pity. And you might wonder how any child could possibly survive in such a condition. Then your

teacher would tell you that it often doesn't: that over a third of the children in Japan die before they reach the age of five, and these children of the poor are as a rule the first victims.

But the child set in your midst might be one of the well-to-do classes, and then you would open your eyes, not in disgust or pity, but in admiration. You would see her straight black hair neatly and smoothly combed, her face clean and doll-like, her kimono made of beautiful silk with bright and gayly colored patterns. About the first thing she would do, would be to make a bow in greeting, a bow so graceful that it would take you, a stiff-jointed American, years and years to learn how to imitate.

Now if you asked this charming little maid some questions, you might not get a reply at once, for she would be shy and might at first hide part of her face in her long kimono sleeve; but if you won her confidence, her tongue would gradually loosen up.

Suppose one of you asked her if she was happy? What then? She would doubtless reply that she was having a glorious time. And then your teacher would explain that in Japan childhood is the happiest time of all. But the Japanese mother and father, particularly the former, love their small children to the point of indulgence, and give them all the freedom in the world. Of course, from the time that they can walk and talk, they are taught good manners in a well-to-do home, but otherwise they have very few restrictions placed upon their conduct. And they just play and eat and play and eat all the day long, and often long into the night.

Then if you asked her whether she were going to school, the reply would perhaps be "ma-da," which means, "not yet," but indicates on her part that she has a hope and desire to go to school when the time comes or when the opportunity is afforded. Perhaps she would tell you about her older brother and sister who were going to school and were so eager to secure an education that they were willing to go to school six days a week and eleven months of the year. And your teacher would add that about 98% of the children of the primary grades in Japan were actually attending school.

But if you asked her why she did not go to a kindergarten, or to Sunday School at least, she would say: "I live in a small town where neither of them exists." And again your teacher would tell you that that is true, that there are just thousands and thousands of villages and small towns in Japan where no Church or Sunday School has been established, and that while the government is starting kindergartens in many of the public schools in the larger cities, no such provision has yet been made in the smaller towns.

Moreover your teacher would say that in the northern part of Japan where the Re-



Six of Our Missionaries in China

Left to right: Rev. Jesse B. Yaukey, Miss Esther I. Sellemeyer, Rev. Paul E. Keller, Rev. Edwin A. Beck, Rev. J. Frank Bucher and Miss Alice E. Traub

formed Church is helping to establish Churches and Sunday Schools and kindergartens, there are about 300,000 children of kindergarten age (4-5 years) and in our 9 kindergartens there we have as yet only 324 children.

So you see that there are just thousands and tens of thousands of children in whom we might develop a favorable attitude towards Christianity and whom we might train in the Christian life, if we only had more of these kindergartens.

Don't you think your Sunday School class could do something about this? Wouldn't it be fine if you could do something to make the dirty tot of the poorer classes into the charming maid of the well-to-do and better educated classes, and bring both into a close contact with the Christ child whom they could look up to as their ideal?

Tiffin, Ohio.

WHAT KIJU SAN SAW AND HEARD IN A MISSIONARY COTTAGE

By Laura Bailey Swartz

It was Christmas Day in Sendai and Kiju San, whose responsibility it was to keep a supply of firewood in readiness for the missionary family, insisted on cutting wood that day. There was a plentiful supply on hand, and as his home was several miles distant and the weather was damp and cold, O Mitsu San, the housekeeper, tried to convince him that he should not work on that day, but in vain. While he respected the missionary family for whom he was working, Christmas didn't mean any more to him than any other day, so he busied himself all day cutting and stacking wood. Late afternoon came on and from the woodshed he could see lights being turned on in the little cottage. The curtains had not been lowered and lo, he saw a beautiful green tree brilliantly lighted. What could it mean? He came a little closer. True, through another window he could see a long dining table set with pretty dishes, candles and flowers, but the tree held his attention. The family and guests were gathered around the tree, for this was the one day in the year when the missionary family and Japanese housekeeper and her children, other assistants and their children, and student helpers had a special dinner together, Christmas tree and gifts. There seemed to be music,—just singing, low and sweet, for the Emperor had died that morning and all organs, pianos and phonographs in Japan were closed. And he caught the words, for they were singing in Japanese:

"Away in a manger, no crib for His bed,
The little Lord Jesus laid down His sweet head."

How happy they all seemed! There was O Mitsu San and Harugi and Miyoshi, O Masu San and Nobu and Sato, Egaga San and Hanaki San. How pretty the children looked in their bright kimonos! His face was almost touching the window pane.

As the missionary lowered the curtain she noticed the familiar face gazing so intently and she remarked: "I wonder whether Kiju San ever saw a Christmas tree before? I will invite him in tomorrow." Then another said, "Oh, let's invite him in now." "But he is in his working clothes. He won't want to come in." However, the missionary asked him to come in and he eagerly accepted. She told him the Christmas story and why we celebrate Christmas. Most of the guests were Christian and knew the story well, for in this cottage there was Scripture reading, prayer, and hymn singing in the Japanese language every morning. But no one ever hears the Christmas story too often. So, the missionary followed the Babe of Bethlehem as He increased in wisdom and stature, and told how He blessed little children, and later laid down His life for each one of us that

we might have everlasting life. Then they all softly sang:

"O come to my heart Lord Jesus
There is room in my heart for Thee."

after which they were invited to gather around the dining room table.

This was a red letter day for Kiju San in more ways than one, for never before had he been present at a "foreign" dinner as he called it. One of the missionaries returned thanks to God for the food and for the privilege of being together. Kiju San wasn't accustomed to sitting on chairs and didn't know how to handle a soup spoon, but he tried to do as the others did. And when he frequently dropped his knife or fork and the others laughed at him, he laughed with them, and continued to enjoy the turkey, cranberries, vegetables and salad, nuts and candies and dessert. He had never tasted such good food before! He could take the cake with him, but he must find room for the ice-cream! After dinner all hands joined in clearing the table and putting the dishes away. Then they had games and a general good time until the hour came for leaving. After much bowing and fond sayanaros (good-byes) the Japanese guests and missionaries alike felt it was the happiest day they had ever spent, and Kiju San went home to tell the others what he had seen and heard in the little missionary cottage.

Philadelphia.

MORE SCHOOLS NEEDED FOR BOYS AND GIRLS OF JAPAN

By Rev. K. Demura

Imagine yourselves in a certain city in Japan, in the fair month of March, when buds of cherry-blossoms are already big and fragrance of plum-blossoms is wafting the air. There is life and joy in nature. One morning, you meet hundreds of boys and girls, going in the direction of the Middle Schools or Girls' Schools. Even if you are not very observant, you certainly notice some worried and anxious expressions in their faces. Don't they look tired? Their footsteps are not light and lively. They are on their way to school to go through their hard entrance examinations.

When I think of the child life in Japan, the first thing that comes into my mind is some scene as I have described above.

All over Japan the number of secondary schools, called Middle Schools for Boys, and Girls' High Schools, is not sufficiently large to be able to admit all or even the majority of the applicants. Only the brighter and more fortunate ones go on to these higher schools from primary schools. There are always anywhere from three to ten times more applicants than can be accommodated. Every year the Middle School Department of Tohoku Gakuin—North Japan College—has to turn back four or five hundred promising boys, denying them opportunities for education, refusing them; often, the chance of coming into contact with the Christian influence.

Because of the shortage of schools, a severe competition arises. Middle and Girls' Schools give very stiff entrance examinations to select the best of the applicants. According to the rule, all children graduating from primary schools are entitled to enter the secondary schools, but as a matter of fact, they are often denied this privilege. To meet this situation, each primary school, until last year, used to have special classes for the purpose of preparing students for these entrance examinations. After their regular school work was over, at two or three o'clock, the children remained until seven or eight o'clock in the evening. They came back home all "played out," exhausted; took a late supper, studied more, and went to bed to get up early in the morning to repeat the same schedule. From September, even the Sunday School attendance dropped down, for

the simple reason that they went to school even on Sundays.

After months of drill, the day of their ordeal comes in the latter part of March. With little minds stuffed with knowledge, they nervously crowd into the examination rooms. A very few appear confident of themselves, but the majority look so excited and restless. Teachers and parents or big brothers and sisters who accompany the children are also nervous and worried. I have always felt this was the most pathetic picture of the child life in Japan. Their overwork cannot help having harmful effects on their physical and mental life. It is no doubt bad morally and spiritually. Over-sensitiveness for competition, and for success, is wrong.

After these conditions had continued for many years, an attempt to remedy the situation was made last year, by means of a new method of examination. It is called "mental test," or asking such questions as to test the general mental efficiency. It presupposes no preparation on the part of children, but guesses can be made, and so the answers to these guess-questions were taught and studied. Anxiety and worry were no bit better. This new method has been severely criticised and the old method may be revived soon. I know a boy who always dreams of these examinations, even though he is grown up. You can easily imagine how the fears and memories of entrance examinations haunt children's minds, like some awful night-mares.

As long as the root of the whole matter is not remedied, whatever methods and devices of test may be used, the evils will remain. To my mind, the only solution is to increase the holding capacity. It is simple enough to say it, but hard to do it. It takes money to build more schools. Yes, but are we not spending money for some less important purpose,—money that could be used for this most urgent, most important purpose?

Here, I believe we can offer to do a great service for Japan. If we can have more schools or have a school large enough to welcome most of the earnest little children who apply for entrance, what chances there will be offered us, Christian educators, and what anxieties and unnecessary labors be dispensed with! Don't let us be obliged to send back every year, hundreds of children who ask for Christian education.

Auburn, N. Y.

THE CHILD IN THE HOME IN CHINA

By Hwei-ling Lu

For thousands of years the child has been the center of gravity in any Chinese home whether rich or poor. The most important function of a family is to keep the line of descent unbroken. To have no offspring will be the great disgrace one would suffer in his community. Hence a child is a joy and pride to the family. He attracts all the interest of his elders and receives the best and most tender care that the family could afford to give. Barring comparatively few sub-normal cases, if a child suffer at all, he suffers not as a child, but because he happens to be a member of a poor family or because his parents do not know what is best for his care.

Among the cultured classes a baby receives due attention even before its birth. The mother is expected to be specially careful about her daily behavior and emotional life, which is said to influence the temperament of the child. Remarks of this kind are often heard even in a peasant family due to the prevailing influence of Confucianism that has permeated throughout the whole Chinese life.

The life of a child from birth to the time when he learns to walk and speak is generally not very different from that in other lands. His nourishment comes from the mother or from some woman employed for this purpose. Two or three years later

his diet changes from soup to common meal. Then he goes through the handling of the spoon to the manipulation of chop-sticks. Like babies in other lands, he learns purely by object lessons. Having very few toys to play with, he has to observe real objects and animals and gradually learn to pronounce the monosyllabic word that represents each.

From the third year on the child begins to learn his moral lessons, the core of Chinese education. In his early childhood he is daily impressed by the obedience and loyalty to his brother or sister to his parents. He is told numerous stories about parental love and filial sons and daughters. There was the son of a very poor family, who during summer nights kept mosquitoes from biting his aged father by satisfying their hunger with his own blood and who slept on his father's bed beforehand on wintry nights in order to make it warm for the latter. There was Kung-yung, a lad of four years, who selected the smallest pear and left the rest for his brothers, because he thought it appropriate since he was the youngest. In practice the child learns to respect and serve his elders in daily life. Etiquette-teaching is only a part of such training. A child of good manners signifies his inner virtue and reflects the moral character of his parents.

The intellectual life of a child depends on the condition of the family. In well-to-do classes children often learn to read and write very early from their elders or tutors. The child of an average home will attend a private school at five or six. There he is introduced directly to the teachings of Confucius. With the traditional honor paid to the scholar only the very poor families will keep children from study. Unfortunately the number of such families is not small at present. Whether a child studies or not, he is sure to learn from his elders the rich treasure of folk lore, fairy-tales and historical stories. It has been the most enjoyable moment of the day when the whole family sitting around an evening fire during the winter or beneath the twinkling stars in a small home garden, tell the child interesting stories about the Tai-ping rebellion, the childhood of Chinese heroes, legends about the moon and different groups of stars.

For recreation the child learns most from his little friends. There is very little direction or encouragement from the family, especially the family of culture, in regard to physical exercise. This is specially true in case of "the weaker sex." In spite of this, however, a child with his mates has full opportunity to dramatize, to play games, to imitate soldier's drill and not infrequently war, and to take various activities as demanded by his natural impulses. The female child may take some such activities of a mild nature with her own brothers and sisters, or with her girl friends. But her chief amusement is to make embroidered dresses for her home-made dolls. If she is born in a rich or cultured family, she will learn to draw pictures, to play musical instruments, etc.

These are but a few fragments of child life in Chinese families, more or less free from modern influence. Standing alone, it has its gross weaknesses as well as virtues. Fortunately the former—like foot-binding, neglect of physical education, lack of educational opportunity for girls, etc.—are rapidly disappearing with the steady advance of modern education of which the missionaries have been the pioneers and are still its loyal supporters. The child life in a modern Chinese family, enriched by what is learnt from the Occident, is essentially similar to that in the West. The problem now is: How well can we preserve the best of old Chinese life for her children? A problem whose solution will interest not only Chinese students, but also those who have faith in China's future and look ahead for world peace.

New York.

MY HOPES FOR THE CHINESE CHURCH

By a Missionary

Under the above title, Dr. H. T. Hodgkin gave a very instructive address before the members of the National Christian Council of China. He closed his address with the thought that the greatest need of the Church is dynamic prayer.

"We need a Church that really believes in God and that has learned the secret of turning to Him and drawing upon the inexhaustible resources that are open to us in the spiritual world. If the missionary can, in his own life also, be more fearless in his following of Christ, if he can live as one who takes quite seriously the demands of Jesus Christ upon him, living simply and sacrificially and be prepared to take in his own life the risks of living according to



Children of Mr. and Mrs. Yu Hsui Yao, Yochow City, China

the way of Jesus in a world where it seems as if such a life would lead to disaster, if he can do these things he will indeed be a servant of the Church of Christ in China. And then if a missionary is a man of prayer, if he knows how to draw out prayer in others, if he has learned the secret of communion with God and can communicate it to others thru a radiant personality there is no doubt that he will be in these momentous days a servant of the Church of Christ in China."

Knowing that a praying Church is an irresistible force, we hope that the Church of Christ in China will be a praying Church.

Prayer has had a large part in the development of the Church in China. This fact was impressed upon me in my first months in China. The first service that I attended at Changsha was led by Pastor Liu and I shall never forget the spirit that pervaded the meeting as he led the audience in prayer. He has passed over into the Church Triumphant, but the influence of his prayer-life lives on in the hearts and lives of the Church at Changsha.

A few days later a loud knocking on the big street gate called the gatekeeper from his in-between-job of mending shoes. He hastily closed the door of his little room and unbarred the gate, flinging it open with a flourish. From the balcony of my study on the second floor I saw the gate keeper usher two little boys into the office of the Missionary-in-charge of the station.

It was Saturday afternoon and I knew the pastor was busy preparing to preach twice the next day, but the sound of laughter and conversation told me the boys were enjoying their call and that they were receiving the same courtesy that would have been shown to older guests. Later in passing down the stairway I saw the host and his guests on their knees in prayer.

These two boys were children of the congregation, attending school on North Gate Street and they had come to pay their respects to their pastor. I wondered if it really paid to take time to meet all the children that came, but the last time I visited Changsha one of those boys preached to a large audience, a very acceptable and forceful sermon.

It is interesting to note that most of our prominent workers in our China Mission are men, who as boys came under the influence of missionaries with whom prayer was a reality.

Jesus told His followers that they were to go and preach the gospel and make disciples of all nations. And that command still stands in our day. If we are the friends of Jesus we are trying to do the things He commanded us.

The needs of the world are just the same as they were in the time of Christ and nothing less than "Woe is me if I preach not the gospel" is a sufficient motive for a present day missionary.

There is a noble task before us in helping our Chinese friends to help themselves. Let us give ourselves in prayer for this great work and increase our gifts to help bring in the kingdom of God in China.

CHILD LIFE IN CHINA

By Rev. Theophilus F. Hilgeman

How would you boys and girls like to wear a wire ring around your neck, just so large that you could not quite get it over your head? That would be a sign that you were a horse or a cow or a pig. Your parents would put such a ring about your neck to fool the evil spirits into thinking that you were not a boy or girl at all, but only an animal, and then the evil spirit would let you alone. Or, how would you boys like to wear ear rings, to make the evil spirits think you were girls? You see the evil spirits are after the boys more than they are after the girls. Or, how would you like to have a Chinese hair-cut, with all your hair shaved off except a big round top-knot, or maybe two small topknots? And then how would you like to wear a little red owl-hood for a cap? Little black eyes would be embroidered on the top, a little bill sewed on the front, and a big red tail-piece would come down over the back of your head. And then how would you like to wear a Chinese padded garment? It is just as though your mother would take a thick comforter off your bed and sew you a jacket. In cold weather you would wear three such coats at one time. And your trousers would be padded too and tied shut at the ankles with red and blue strings.

And how would you like to worship with the Chinese children? Every morning the oldest son in the family gets out a big round mat, lays it on the floor in front of the ancestral shrine, which looks like a small cupboard, kneels down, and then touches his head to the floor three times. This is to worship the spirit tablet, which contains the spirits of his dead father or mother, and grandfather and grandmother. Every time the family eats a meal, some food must also be placed before the spirit tablet, and twice a year the family goes to the cemetery to pour wine on the grave, light candles and incense, and burn tiny paper houses, paper clothing, paper trunks, paper horses, paper boats, paper servants, and the like, so the spirits will have everything they need.

Now let me finish with a true story to show how the Chinese children in our mission stations learn to love Jesus. Just two years ago in Shenchow, Hunan, a little girl lay dying of tuberculosis. She had been coming to our Sunday School, and had been taught Bible verses and hymns and parts of the Catechism. One night a messenger came to me saying that the girl wanted to be baptized. We hurried down to her house—Miss Weil (her Sunday School teacher)

and I—and found her out of her mind. Her fists were clenched and shaking, her eyes were twitching, and she kept calling for her grandmother. By this time the Chinese pastor also had come, and then we prayed that the girl might again become clear in her mind, so that we might baptize her. Then we went away, telling the parents to call us as soon as her mind became clear. Early the next morning the call came for the Chinese pastor. The girl's mind was clear now. The pastor and the father sang "Jesus Loves Me" in Chinese, and then the pastor baptized her. Soon the weary girl fell asleep. No longer did she struggle or call for her grandmother; her body and heart were at rest. Peacefully she slept away to awaken in a better land.

Will you not study and give and pray and do all in your power to bring such peace of heart to all the Chinese children? Archbold, Ohio.

A CHINESE METHODIST SUNDAY SCHOOL

By Ruth A. Henneberger

Several months after I had arrived in Nanking I was asked to teach a class of Chinese girls in a Methodist Sunday School.

Since I had just come from America where there is so little unity among the different denominational groups, I thought it best to tell this good lady, who had invited me to teach in her Sunday School, that I was not a member of the Methodist Church. After my remark she graciously replied that being a member of her Church was not necessary.

Later on during my life in China I learned from experience and through observation that denominations mean little to the Chinese people and to the foreigners living there, as well.

The year I lived in Nanking it was my great privilege to attend services in a Union Church where hundreds of folk, mostly Americans, representing the Presbyterian, Methodist, Baptist, Friends, Episcopal and other Churches, joined hearts and voices in worshipping the Lord and Master of us all. Many were the times I wished that we had more of that same spirit of fellowship here in the "Home Land."

In this Methodist Sunday School there was an average attendance of about two hundred and fifty or three hundred pupils, ranging from little tots to aged men and women.

On our journeys to and from the Sunday School we saw men plowing their fields by means of crude-looking little wooden plows drawn by ponderous, slow-moving water buffaloes, women washing their clothes by the side of the river, while others could be seen washing their vegetables for the noon meal by placing them in baskets and immersing them in the water, folks marketing their fruits in large round baskets suspended from bamboo poles laid across their shoulders, men guiding rows of little donkeys heavily laden with bags of grain to be sold in the stores, and in the more central part of the town we saw shopkeepers busily engaged selling their wares.

Finally we arrived at the Church and a sight we beheld. After having seen so much sickness, poverty, and idol worship during the few months I had lived in China, the joy that was mine on witnessing such a scene was far too deep for expression. Here we heard our same beautiful songs and prayed our same blessed Lord's Prayer by those who had forsaken their idols and the worship of their forefathers and had come to know their true God, many of whom had probably searched for Him the greater part of their lives.

Is it not a comforting thought to know that into each life God has planted a spark of His Divine love and a yearning for Him, and that every soul is restless until it rests



Chinese Children at Nanking

in Him? Surely it would have been most helpful to have heard individual testimonies from those Christian folk. Many of the Chinese people, when accepting Christ are forced to leave homes as well as kindred who are especially dear to them, but, oh, Christ means even more to them. To many He is their all in all and they are willing to make the supreme sacrifice if they may but glorify Him.

In my class I had twelve bright little girls who were about thirteen and fifteen years of age. They were all students in a Methodist Middle School in Nanking and some of them spoke quite good English. For the first few weeks these girls were very bashful and seldom took their eyes off their Bibles and when I would ask them questions their little heads would drop still lower. Finally, two of my friends and I, all having the same difficulties in teaching, decided that we would give a tea party for our girls in our dormitory at the Language School.

We found this party indeed most helpful both to pupils and teachers. We also took our pupils out on picnics and in this way we all learned to know each other better, and I feel certain they received much more from their Bible study.

On our way to and from Sunday School we also saw many little children, some of whom were very neat and clean while others were very ragged and careless looking, but all had beautiful black eyes and mostly sunny expressions. These children had never been inside a Sunday School, they had never heard about Jesus and they knew no worship but that of idols in their homes and temples.

Yes, the Chinese children are intelligent and they respond to kindness and teaching just as our American children do, but "how shall they believe in whom they have not heard and how shall they hear without a preacher?"

Kind, Heavenly Father, help us as individuals to appreciate more fully the many blessings which Thou hast given us to enjoy and may we realize more and more our privileges, duties and responsibilities to Thy children in distant lands.

Greencastle, Pa.

A CHILD NOT WANTED

By Rebecca N. Messimer

About eighteen years ago a man came to our compound in Shenchow hoping to sell one of his little girls in order to get money to satisfy his craving for opium. It was shortly after one of the many uprisings in China that he made his first visit. The ladies had all been asked by the city officials to leave for a place of safety and

so he found no one at home except the missionary left in charge of the place and he, too, had been asked to leave until affairs in the city quieted down. So the opium user was told that we did not buy children, but when the ladies returned they would help his child if it was possible.

About four months later we were allowed to return to Shenchow, and a few hours after our arrival the man came with a little girl about three years old. He had not been able to sell her and so he brought her to us, giving us a paper in which he released all claim to the child, if we would agree to clothe and educate her. We had no kindergarten and did not know what to do with such a tiny girl, but she was too pretty to be sent back to a home where she very probably was not wanted and certainly could not be properly cared for.

The Girls' School seemed to be the only place for the tiny tot. And what to do with her there was a problem. A high chair, discarded by one of the missionary families, and a table were put in the rear corner of the study hall and every time the bell rang she came to be put on her chair. She was given a little picture book and when she tired of studying she would put her little head down on the table and take a nap. She was very proud of being a student and refused to go out to play while the other girls were in the study hall. And thus her babyhood passed and soon she was a real student in the Girls' School.

She never was a brilliant student, but by hard work and persistent effort she finished our Junior High School course. After another year of study she began to teach in one of our day schools continuing her work there until the schools were closed on account of the Revolution. The children loved her and her school room was always crowded.

While a student at school she found a thrill in Christian service. She was always helping the girls who were in trouble of any kind or comforting the homesick ones, and tried to be a friend to the girls who were not very lovable. The little girls all loved her and to them she was a real friend and helper.

Through her scholars in the day school her influences reached into many homes and she did much in her quiet way to help the mothers solve some of their many problems.

And then she was married. Her husband was a graduate of Huping College and a teacher in a Christian school, and as a result of their marriage another Christian home was established in Shenchow from



Graduate of Shenchow Girls' School in Her Bridal Costume

which there will continue to radiate an uplifting influence.

Since many Christian schools in China were closed she and her husband have gone to one of our stations where they have charge of the chapel. There by her preaching and her life she will influence many, and I am sure she will find even a greater thrill in Christian service than she did as a student.

Surely our work among the children of China has been worthwhile and in the coming days the opportunities and needs will be even greater than they have been in the past. May we find a thrill by helping to tell the children of our mission fields about the Saviour who loves the little ones.

Sunbury, Pa.

A CHINESE CHILD. AN INTERPRETER OF THE CHRISTIAN FAITH

By Rev. Karl H. Beck

The other day I was trying to think of some illustration from my own experience to exemplify the sublime fact of Christian faith presented in the first question and answer of the Heidelberg Catechism. The comfort that comes from the fact that—as the answer says—"I am not my own, but belong to my faithful Saviour, Jesus Christ," seemed to me to be so beautifully personified in the case of a little Chinese refugee of the famine of 1921.

Li Djung-shwen was one of two hundred children who were fed two meals a day at the mission emergency kitchen. Each of these two hundred waifs carried a wooden paddle—ticket—and bore on his wrist a dab of green paint. These were the "password" to the rice-line at meal time. There were many more children on the point of starvation. But there was a limit to the amount of aid the mission could give. It was thought better to feed two hundred through to the end of the famine than to feed a large number for a short time only to let them starve when resources gave out.

So there was a great deal of satisfaction to the boy or girl who possessed a paddle and had a green dab of paint on the wrist. It was a real comfort to belong to the chosen ones for whom food would not fail to the famine's end.

When the famine was over, the children naturally went home, or hunted up relatives. But some there were, whom the famine had bereft of all family connections. Pitiful indeed was little Li Djung-shwen. The famine had bereft him of father and mother. He had no one to whom to go. And he was deformed in body. Better, one might be tempted to say, for him to have gone with his parents, a victim to famine, than to be brought through the famine to become a beggar and outcast.

But a beggar he did not become. Miss Weil, one of the missionaries at Shenchow, decided to take Djung-shwen into her care. She put him into school. Each week the little cripple called at the home of Miss Weil. His little hands were dextrous at many artistic tasks. He loved to show his appreciation to Miss Weil for her care of him, and he not infrequently spoke of himself as Miss Weil's little boy. Djung-shwen took great comfort from the fact that he belonged, as he put it, to one who cared for him, and was able to keep him, no matter what vicissitudes of circumstances might arise.

Djung-shwen soon came to know Jesus. Snatched, as he had been, from the famine and adopted into the affections and care of the American missionary, it was easy for the Chinese lad to get acquainted with the Master in an intimacy far deeper than many older and fortunately envired Christians have ever come to know.

Being afflicted by an insidious disease of the bones, Djung-shwen had to move from the schoolroom to the hospital. The boy was undoubtedly aware of the fact that



Li Djung Shwen

he had not long to live. Yet, as long as he was able to move about the ward, and even when on the bed of weakness, there emanated from him a cheerfulness that made him seem to be a ray of sunshine in the place.

Words of Christian admonition and songs of praise were on his lips even to the day of his passing beyond.

Though Djung-shwen may have been but a liability in the economy of material achievement, yet he was, to all who knew him, a most happy little prophet, teaching us the comfort to a Christian of the thought that, both in body and in soul, he is not his own, but belongs to his faithful Saviour Jesus Christ.

Meyersdale, Pa.

MEETING KINDERGARTEN FRIENDS

By Irma Ohl Tisinger

(Imagine yourself a visitor on the Mission Compound in Yochow City, Hunan, China, some day during the fall of 1926. Every visitor goes the rounds to see the various activities being carried on by the Mission.)

How would you like to visit the Girls' Day Schools today? Let us visit first the kindergarten, here on the Compound, and then if we have time to go to the Djen Ih Day School, and the School at West Gate.

The kindergarten is right here. I want you to meet Miss Yen, our splendid kindergarten. She is a graduate of our Ziemer Memorial Girls' School, and also of the Fuh Hsiang Senior Middle School in Changsha, where she took her kindergarten training. Since her graduation she has been in charge of our kindergarten. This year we have only about 24 pupils, while last year the enrollment was almost 40. The political disturbances have caused the families of many of the pupils to move to safer places, and of others to keep the children concealed in their own homes. So many soldiers on the streets make it unsafe for the kiddies to come alone, and the flood of last year made so many families so poor that they cannot afford to hire servants to escort them.

Isn't this a bright little chap? His father was one of the former railroad officials who had to flee because of his political persuasions, so little Yo Han (John) and his sister have been living with the teacher in her room at the school, so that they may be safe, and also be in school. Perhaps Miss Yen will have him tell the story of Washington and the cherry tree. He can tell it as fast in Chinese as I can

in English! He always answers brightly when Dr. Djang asks questions during his children's sermon in Church on Sundays.

These two prim midgets are children of the Salt Commissioner of the city. Their father is much more friendly toward the Church and the Christians since the children have been coming to the kindergarten. Very often the children can teach their parents more of Christianity than can the preachers, for to them they listen, while they dogmatically refuse to listen to the gospel through the regular sources.

Do you see that chubby boy with his head shaven except for the little tuft on top? He is five years old. His father is the contractor who is rebuilding West Gate School. A few weeks ago they held the feast at which the fiancée of this little boy was brought into his home to be trained!

Those three little tots, sitting in a row, are from the Woman's Hospital. Altho they do not look like it now, they are victims of the famine of last year. Yoh Seh (Joseph), the fat one, was purchased for \$20.00 by one of the members of the hospital staff. His family were so desperately in need that they were willing to sell one of their sons to get food for the rest of the family. The foster mother had no children of her own, and is giving him a far better home than he would ever have had at his father's house.

At the musical program last week, the kindergarteners had an exercise. Yoh Seh blossomed forth in a foreign (American) lady's blue straw hat, that some time ago had been consigned to the trash heap. Pride goeth before a fall, you know, and when he had to join in the exercise, he stumbled and fell. He was so fat with natural roundness, and many padded garments, that he was unable to rise—so he just lay there until Miss Yen picked him up!

Ku Ma, the next one, loves to wear that little blue silk dress with the lace ruffle, even tho he is a boy. His father is an officer in the army, and has not been heard from since the evacuation last spring.

But poor little Mo Hsi (Moses)! No one knows whence he came, nor if he has any living relatives. A member of the hospital staff picked him up by the railroad where he had fallen from one of the famine refugee trains—wherefore at the hospital he was named Moses. He still is terribly undernourished, though he has been fed bean milk, and everything else for a long time. If he ever grows into useful manhood, it will be only through the loving care given him by the nurses.

The wee miss by the other door, is Di Bo Lah (Deborah). You should see her and her little cousin Ma Li Ah (Mary) play the games they learn here. Ma Li Ah's father is the gateman for the Girls' School, and Di Bo Lah's father is a practical nurse. Lu Ih, sitting beneath the picture, is the son of one of the servants. But, be they from official homes, or servant quarters, these youngsters mingle here on common ground, regardless of class, and begin to learn the basis of real equality right here. Some of them are from Christian homes, as their names indicate, and some are from good Buddhist homes, and some in which there is no particular form of worship, but one and all learn that "Jesus loves me," and go home and tell their parents and friends, who unwittingly learn of the children.

The polite little lad by the door, who just came in, is the son of one of the evangelists. He passed on to the first grade last year, but whenever he has a chance, he comes back to the kindergarten for the stories and games.

Goodness, how the time has flown! I am afraid we shall not have time to go to the other school just now. Don't you think our kindergarten is worth while? Can't you see how these tiny tots are real missionaries to their own people, and how

unconsciously they are spreading the Good News they there learn to love?

Ithaca, N. Y.

THE SILVER LINING

By Mary E. Myers.

It all seems like a dream since the clouds began to gather over our happy days in mission work in Yochow City, China. The clouds grew darker and more threatening to mission work in general until, of the approximately 8,000 missionaries, about 5,000 returned to their respective countries. Most of the remaining 3,000 took refuge in a foreign settlement in Shanghai.

There was keen suffering among the Chinese Christians and destruction of some mission property during the struggle between the nationalistic and the communistic parties.

Once again the clouds are lifting and doors to mission work are being swung open.

A missionary writes of a hospital and school of nursing with a staff of Chinese, most of whom are Christians, but whose secretary does not approve of the Bible being taught to student nurses. Another letter came asking for Christmas greeting post-cards to be used at an entertainment for street children. For a number of years there have been Sunday Schools opened for the masses of street children, to most of whom poverty will forever close the doors of a school education. These children have learned to love their Sunday School, and through the dark days of war and turmoil they kept asking the Christian Chinese when the missionaries would come back.

What if the secretary of the hospital will not allow the teaching of the Bible to the nurses, for lo, the "child is in the midst" has caught the gleam and comes rejoicing to drink the living water at the Fountain of Life.

Hanover, Pa.

FROM THE DIARY OF A MEDICAL MISSIONARY

Dr. William Ankney

When I was in Philadelphia in 1921 at the time of my appointment as a medical missionary, Dr. Jacob G. Rupp predicted that many of the Chinese people whom I would meet and work with at Shenchowfu, Hunan, would be important personages in the making of a new nation. China, he said, was beginning to make important history and Hunan, a province in the middle of the country, had a strategic location.

It seems that Dr. Rupp's words are being fulfilled. As I read various magazines I come across the names of friends and acquaintances at Shenchowfu. As an example, there is an article in the "Literary Digest" for January 12, 1929, entitled "School Girls as Road Builders." We read of General Chow, who was appointed civil governor of Kweichow province by Yuan Tsu-ming (pronounced Rane Tso-ming), a military Chieftain in that section of China. It was Yuan Tsu-ming's army of many divisions of soldiers that "percolated" through Shenchowfu during ten months of 1926 and 1927. His officers and private soldiers were daily visitors and patients at our hospital. During the summer of 1926, the medical department cared for 200 of these men each day at the street clinic and in the hospital. Mr. Clarence Heffelfinger, of the Boys' School, and I had the honor of sitting at the table with General Yuan at a big Chinese feast given by a citizen of Shenchowfu. It was our good fortune to be at this feast rather than at another six weeks later in a neighboring city when General Yuan was assassinated.

This general's army, aside from the soldiers we read about, who helped in the rehabilitation of Kweichow province, were

more or less riff raff and uninterested in the welfare of the country. Few of them also were interested in the Gospel message. But the Hunan army which held possession before this chieftain arrived, contained many officers and private soldiers who were enthusiastic Christian believers and evangelistic speakers. These men held important posts in some of the decisive battles of the revolution. There were many reports of their unusual labor.

In the magazine "Asia" for March, 1928, was an article by Mr. Peng Tsang-ming, who received his entire education in our mission schools. This article is criticized because he censures the missionaries. Evidently he imbibed some of the anti-foreign spirit. However, he is one of many who have received a rather thorough Christian education and who will exert their influence in helping to establish a strong Christian nation.

Covington, Ohio.

A MANIFESTATION OF GOD'S POWER

By Mildred Bailey

She was a "chi ts'ai ti" (a vegetarian of the Buddhist faith) and had spent many days in the temple reading and meditating upon the Buddhist scriptures and praying to Buddha. As she sat in the temple day by day, sometimes near the door which led to the street, she often noticed a pleasant

SIMON THE CYRENIAN SPEAKS

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But he was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.

—Countee Cullen, famous negro poet,
from "Colors"—(Harper and Brothers,
Publishers).

face, slight, but energetic Chinese girl among those who passed by. She always looked so happy and full of joy that the nun was very much attracted to her. Mi Li Ang (for this was the girl's name) likewise became interested in the nun, and one day, smiling, asked if she might come into the temple to talk with her. The nun welcomed her gladly and showed her about the temple, explaining everything. Mi Li Ang listened attentively to all she told her, asking many questions about her work. The two became quite friendly, and Mi Li Ang thereafter often stopped to visit with her.

Mi Li Ang, of course, had told her how, while attending the Christian Girls' School, she had become a Christian,—how, after graduation she had attended a Women's Bible Training School in preparation for service among her Chinese sisters, and that she was now engaged in that work. She told her also of her teaching in a Christian school for women; of the meetings held for the women when they sang praises to God, prayed, and someone spoke to them about the Heavenly Father and His Son, Jesus Christ; of the classes she helped to teach throughout the city for those who desired

to study about this new way of salvation; of the visits she made to the homes of the women telling them about Christ and His great love and inviting them to the services and to the study classes.

Miss Hu, the nun, was much interested in the stories of the girl and asked if she might come to visit some of her classes and attend the meetings. This she did, and as she listened to the Gospel story she was so impressed that she decided she would study this doctrine. She became a regular attendant at the afternoon classes, studying Bible and catechism. She was a very zealous and earnest student, and before long she had decided that the Christian life contained more joy and peace in this life and hope for the future than her old beliefs. She, therefore, renounced her former associations with the vegetarians and asked for baptism into the Christian faith. She was, of course, admitted into the Church and became one of its most fervent and devoted members. So missionary was she in spirit that, like Andrew who brought his brother Simon Peter to Christ, she interested a friend of hers—also a vegetarian—in attending the Christian meetings and the study classes, and later was instrumental in leading her to become a Christian.

According to Chinese custom, Miss Hu had been betrothed when a child, but for some reason her marriage had been postponed beyond the usual age for girls to marry. Her parents now decided that the time had come for her marriage, but she arrived at her own decision,—namely, that she was never going to marry, a very rare custom for Chinese girls. She chose rather to devote her life to Christian service, and so her marriage was not affected.

It was not long until she decided that she would like to take further study in preparation for work among the Chinese women. After several years of study she returned to Yochow, where she was assigned to women's work in one of the outstations nearby. So earnest and sincere was she in her work that before long she had gathered a large class of women to study, not only the Bible and catechism, but Chinese, hygiene and other subjects. She realized that the needs of the children were not being fully met, and so, with the aid of the evangelist, conducted not only a Sunday School, but a half-day of regular school each day, teaching the children in the morning and the women in the afternoon and evening. What an inspiration it was to ride by horse to Chen Ling Chi (a distance of five miles), on a Friday afternoon, to visit Miss Hu and to see her large class of interested women studying and singing together, for Miss Hu had learned to play the organ! How she did enjoy teaching the women to sing the simple little songs and hymns, and how they enjoyed singing them!

In the summer of 1926, when the Nationalist soldiers occupied the little city in which she was laboring, and her quarters were used for housing soldiers, she was forced to abandon her work and repair to Yochow for safety. There she made herself useful, as always, by teaching in the Women's School, and helping with the regular activities of the school. There she remained, doing what she could, until the opportunity presented itself for her to return to her former station about a year ago. Since then she has been endeavoring to gather again her group of women, which was scattered like sheep without a shepherd, due to the revolutionary days of 1926 and 1927.

In one of her letters she says, "It is good to be back in my old home and with my 'children' again. The women were badly in need of a leader, and it has been hard work gathering them together again, but they are gradually returning. Pray for us in our labors together for Him."

Ithaca, N. Y.

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: "How Can a Local Church Help in Developing a Christian Family Life?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 9, 1929.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans which have actually proved fruitful are of more value than theories which have not been tried.

Prizes: First Prize—\$100.

Second Prize—\$50.

REPORT OF THE VACANCY AND SUPPLY COMMITTEE OF THE EASTERN SYNOD

Vacancies as they now exist are as follows:

Goshenhoppen Classis, St. Paul's-St. John (Pottstown, Pa.), Lewis Feather, 1057 Queen St., Pottstown, Pa.

Pennsburg Charge elected Student Slifer, of Lancaster, Pa.

Lancaster Classis, Salem (Heller's), C. F. Landis, Lancaster, Pa., R. D. No. 5.

Salem, Harrisburg, Pa., C. M. Hoffa, 1838 Holly St., Harrisburg, Pa.

Maytown, Pa., H. B. Endsloe, Mount Joy, Pa.

Zion, Marietta, Pa., Charles McKain, Marietta, Pa.

Armstrong Valley Charge, Curvin Lebo, Halifax, Pa.

Lehigh Classis, Lenhartsville Charge, George J. Shappell, Hamburg, Pa., R. D. No. 2.

Philadelphia Classis, Linfield and Shenkel's, Newton Willawer, Pottstown, Pa., R. D. No. 1, and Savila Bachman for Shenkel's, Pottstown, Pa., R. D. No. 1.

Messiah, Phila., George B. Geiser, 6300 N. 7th St., Phila.

St. Matthew's (Anselma), Isaac Evans, Chester Springs, Pa.

Trinity, Norristown, Pa., Ursinus Grater, 913 W. Marshall St., Norristown, Pa.

E. Susquehanna Classis, Uniontown Charge, C. E. Boyer, Pillow, Pa.

Wyoming Classis, Danville, Pa., Clark Heller, of York, elected.

St. John's, Milton, Pa., Dr. I. W. Clinger, Milton, Pa.

Plymouth, Pa., E. H. Teske, 125 Willow St., Plymouth, Pa.

W. Susquehanna Classis, New Berlin, Pa., A. J. Brouse, New Berlin, Pa.

E. Penna. Classis, St. Paul's, Bethlehem, Pa., W. P. Creitz, 1033 Main St., Bethlehem, Pa.

There are no vacancies in the Classes not named.

—Joseph S. Peters, Chairman.

CHANGE OF ADDRESS

Rev. George A. Bear from Bethlehem, Pa., to Stone Church, Pa.

After March 1, 1929, Rev. Clark W. Heller, from York, Pa., to Danville, Pa.

The All-Philadelphia Conference on Social work will be held at the Benjamin Franklin Hotel March 5-6. Speakers of national prominence are expected.

Of special interest in this issue is the touching story of little Esther Marie Bysted, as told by the Secretary of the Board of Foreign Missions. See inside cover page.

Rev. C. J. Walenta, pastor of our First Church in Sauk City, Wis., died at the Wisconsin State General Hospital, in Madison, Wis., on Sat., Jan. 12. His obituary will appear in a later issue.

Dr. Paul S. Leinbach has been re-elected Honorary Vice-President of the Seaman's Church Institute of Phila., of which Rev. Percy R. Stockman is the able Superintendent and Chaplain.

According to the provisions of the will of Miss Marie Eisenlohr, First Church, Philadelphia, Rev. Harold B. Kersechner, minister, becomes a beneficiary in the sum of \$10,000. Miss Eisenlohr passed into the Life Beyond on January 12th.

Dr. George Longaker, pastor of the Corinth, N. C., Church, will preach a Sunday morning series of sermons on "Portraits of Jesus Christ in the New Testament." Vespers, held at 5 P. M., were started on Jan. 27.

In the First Church, Canton, O., Dr. R. W. Blemker, pastor, Holy Communion was observed in German on Jan. 6, and in English on Jan. 13. The Father and Son Banquet will be held Feb. 19. The congregational meeting was held Jan. 28.

Holy Communion was observed Jan. 13 in Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor. The Church was filled to capacity at the Christmas service on the evening of Dec. 24. The annual congregational meeting was held on New Year's Day.

The parsonage of the Watson Run Charge, Pa., Rev. W. H. Kersechner, pastor, was entered by some one while the family was away and jewelry and other personal effects were carried off, to the value of about \$100.

St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, had very successful Christmas services. The Dawn Service on Christmas Day was well attended. Mr. and Mrs. Ramsey and family have given to the Church a baptismal font, in memory of Charles E. and W. Glenn Ramsey.

Installation services were held for Rev. E. E. Zeehiel, the new pastor of the Wooster Ave. Church, Akron, O., on Jan. 27. The committee in charge of the service consisted of Revs. W. E. Troup, O. W. Haulman and Elder S. P. Pfeiffer. A catechetical class has been organized with 11 young people.

In Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, the sermon on Jan. 20 was preached by Dr. E. J. Moore, of Columbus, O. On Jan. 13, 2 children were baptized and 4 new members were added, 3 by letter and 1 by confirmation. The Father and Son Banquet will be held Feb. 1. "Yaukey Day" will be observed Feb. 10.

The editor of the "Messenger" was privileged to make a plea for the use of

Christian literature in the home at the morning worship in Emmanuel's Church, Allentown, Pa., Rev. Willis D. Mathias, pastor, on Jan. 27. The work in this Church is showing evidences of the indefatigable work and hopeful outlook of the new pastor.

First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, celebrated its 28th anniversary on Jan. 20. Dr. Leonard has been the only pastor, having organized the Church on Jan. 20, 1901, with 22 members. The present membership is 575. Rev. Milton Whitener, field secretary of Catawba College, preached the anniversary sermon. During the last year 82 new members were received.

The Christmas dawn service in St. Paul's Church, Westminster, Md., Rev. John N. Garner, pastor, was one of great inspiration. On Sunday, Dec. 23, the Christmas pageant, "The Lighted Highway," was presented. These services were attended by large congregations. Offering for the Hoffman Orphans' Home, \$337, making a total of \$837 raised for this Home during the year 1928. The congregation remembered the pastor with a substantial sum of money. Holy Communion was observed Jan. 27.

St. John's Church, Shamokin, Pa., Dr. C. B. Schneder, pastor, held very delightful Christmas services. The offering for Bethany Orphans' Home, of \$3,036.12 was given as follows: Faith S. S. at Brady, \$55.50; St. John's S. S., \$1,897.69, and from the Church, \$1,082.93. This is a very gratifying amount and shows what can be done when all have a mind to work. Dorcas Junior is again supplying Bethany Orphans' Home girls who leave the Home on age, with fine copies of the Reformed Church Hymnal.

The Board of Foreign Missions has made ample provision this year for a Church-wide observance of Foreign Mission Day. Services and Offering Envelopes have been sent to all of our pastors. Supplemental material, comprising a number of recitations and readings, as well as an exercise for small children, has been sent also to all Sunday School superintendents. In case any pastor or superintendent has failed to receive the material, he should write at once to the Secretary, Rev. Allen R. Bartholomew, D. D., 310 Schaff Bldg., 1505 Race Street, Philadelphia.

In Zion Church, York, Pa., Rev. Dr. J. Kern McKee, pastor, the cause of the Near East Relief was presented by Mrs. Florence Spencer Duryea, on Jan. 27. A mahogany mantel clock, connected with the electric clock system of the Church, and a beautiful set of andirons and screen for the open fire place, were the useful gifts given by Mrs. Bertha Noss, for the parsonage. Holy Communion was held Jan. 13, with 396 communing. The S. S. enrollment now numbers 1,006. The estimated budget for 1929 is \$7,446.

The Mt. Pleasant Charge, Md., Rev. George K. Ely, pastor, which was served by Rev. Barton R. Carnahan for 20 years, again manifested the real Christmas spirit. Grace Trinity rendered "The Spirit of Christmas," and Mt. Pleasant presented the cantata, "The Uncrowned King," to large and appreciative audiences. The pastor and his wife were surprised by a visit of a number of their parishioners, who left many useful and appreciated gifts. Rev. and Mrs. Ely were also remembered with purses of gold. The offering for the orphans was larger than ever before. The Mt. Pleasant congregation contemplates renovating the interior of their Church in the near future.

"Home Dedication Day" has been set for Wednesday of Holy Week, March 27th. A beautiful ritual for this day has been prepared by H. Augustine Smith, 20 Beacon St., Boston, Mass. Those who are interested in this world-wide service, commemorating Christ's day in the Bethany Home, can secure information and literature by writing to Professor Smith.

St. John's Church, Bethlehem, Pa., Rev. Walter D. Mehring, pastor, through the courtesy of the Ladies' Aid Society, has issued a pamphlet containing suggestions for daily Bible readings during the entire year, together with a few helpful prayers. This ought to be found most useful by the loyal people of that parish.

Rev. Melville Hugh Way, pastor of the United Church, Baltimore, Md., exchanged pulpits with Rev. Paul R. Koontz, of the Otterbein Memorial United Brethren Church, on Jan. 20. The congregational meeting of United Church was held Jan. 28.

Rev. E. Wilbur Kriebel was installed pastor of St. Peter's Church, Allentown, Pa., by a committee of East Pennsylvania Classis on Tuesday evening, Jan. 8. The committee consisted of Revs. H. I. Crow, J. N. LeVan, E. Elmer Sensesig and Elder Oscar R. Mack.

The Rev. Geo. A. Bear, pastor of St. Paul's Church, North and High Sts., Bethlehem, Pa., has resigned to accept a call to the Mt. Bethel, Pa., Charge, effective Feb. 1. All persons interested in the vacancy at St. Paul's are asked to address William P. Creitz, 1033 Main St., Bethlehem, Pa.

Holy Communion was administered in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, on Jan. 13, when 209 communed. Sickness prevented many from attending the service. Offering for Apportionment, \$171.12. One new member was received.

"Faithful Stewards," the Stewardship stereopticon lecture can be used appropriately at this time in connection with the Stewardship Period, the Stewardship Essay and Poster Contest, and Stewardship Acknowledgment Week. This lecture is available, with a charge of \$2, through the office of Dr. A. V. Casselman, 416 Schaff Bldg., 1505 Race St., Phila., Pa.

The Commissions on Church Union, representing the United Brethren in Christ, the Evangelical Synod of North America, and our own Church, meet Feb. 7 at Dayton, O., to complete the work on the "Basis of Union." A Fellowship Dinner will be given in the evening by the Otterbein Press.

Rev. Carl H. Gramm, D. D., of the Livingston Avenue Church, New Brunswick, N. J., upon invitation of Dr. M. J. Hoffman, head of the Church History Dept. of the New Brunswick Theological Seminary of the Reformed Church in America, spoke to the students on, "The Reformed Church in the United States.

Daniel's Church, near Lincolnton, N. C., lost a faithful member in the death of William T. Carpenter, who went Home Christmas Day, 1928. Funeral services were held in the Church Dec. 26, conducted by his pastor, Rev. W. C. Lyerly, assisted by Revs. C. W. Warlick, J. A. Koons and H. C. Kellermeyer. Mr. Carpenter was a very loyal and devout man, beloved by all. He is survived by his widow and 2 sons.

Rev. George W. Good, Upper Sandusky, O., is dean of the Wyandot County Training School for Religious Leadership, held in the Union school building, Jan. 15-Feb. 26. The school is interdenominational. Revs. Mr. Good and C. F. Brouse are on the Board of School Administration.

In one day, the Stewardship Department had requests for 481 packets of literature for the Stewardship Essay and Poster Contests. All indications point to a larger contest than that of 1928, when the number

of requests for literature for the contestants totaled 2,369. Find out how many of your young people will enter the contest and then write to the Stewardship Department asking for a packet for each contestant.

Holy Communion was celebrated Jan. 20 in Emanuel Church, Lansford, Pa., Rev. Howard S. Fox, pastor. The Church School will make additions to the pipe organ to the amount of \$1,500, and the Ladies' Aid will add the harp and Cathedral chimes at a cost of \$1,500. Special services are being held during the week of Jan. 28, when the guest preacher will be Rev. Charles D. Rockel, of Altoona, Pa. A newsy, monthly bulletin made its first appearance with January. \$529 have been paid on the Apportionment of \$877.44.

The following facts are gathered from the 8th annual report of Rev. Harold B. Kerschner to the congregation of the First Church, Philadelphia. Apart from all organizational contributions, a total of more than \$19,000 was contributed by the membership for congregational and benevolent enterprises of the Church during the year. During these 8 years the contributions for general expenses have more than doubled, while those for the Apportionment have more than trebled. The congregation has grown from a membership of less than 300 to about 650 during this period.

Stewardship Acknowledgment Week is being observed this year from March 3 to March 10. Coming at the end of the Stewardship Period, this week offers an opportunity for the culmination of the study and teachings of Christian Stewardship. The offerings on the final Sunday of this week are regarded as the visible acknowledgment of Stewardship. Special envelopes for these offerings are available free from the Stewardship Department, 316 Schaff Bldg., 1505 Race St., Phila., Pa.

Miss Irene Wertman, a graduate of the Philadelphia School for Christian Workers in the class of 1927, was married to the Rev. L. Clifford Jackman, pastor of the First Baptist Church, Mullica Hill, N. J., and student at the Eastern Baptist Seminary, on Friday, Jan. 18. The ceremony took place at the Crozer Baptist Church, Darby, Pa., the Rev. Martin Clough officiating, the Rev. Charles Mills assisted. The couple will reside at the Eastern Baptist Seminary, 1812 Rittenhouse Square, Phila. Mrs. Jackman will continue her work at the Bethel Reformed Community Center.

Holy Communion was observed in Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, on Jan. 6. During the service 12 new members were received into the fellowship of the Church. An annual congregational meeting and social was held Jan. 9. Reports showed the affairs of the parish progressing favorably. The "Attendance Contest" prize of \$10, offered by the consistory, was awarded to the G. M. G. They at once presented the prize to the Improvement Fund of the Church. At the same time, the Ladies' Aid presented a check of \$500 to the Building Fund of the Church.

In the Sugar Creek, Pa., Charge, Rev. F. William Schacht, pastor, the Christmas season was observed as follows: At Trinity, the service, "The Christmas Song," with the pageant, "The True Light," was presented on Dec. 23. Offering for St. Paul's Orphans' Home, \$17. At St. Paul's, the pageant, "Joy of Christmas," was used; offering for St. Paul's Home, \$26. The pastor and family were kindly remembered with gifts of money and useful articles. 18 young people of St. Paul's sang Christmas carols to the aged and sick members of the congregation on Christmas Eve.

For the second time within a year, the members and friends of Mt. Zion Church, Carlisle, Pa., manifested their appreciation and good will by tendering their pastor, Rev. Daniel A. Brown, and his family another "surprise," on Wednesday evening,

Jan. 23, presenting them with many useful gifts which were much appreciated and gratefully received. A program of music, song and addresses was rendered and a dainty luncheon served. The occasion was much enjoyed by those present.

"Speaking of Stewardship" is a folder made up of 5 different Stewardship talks, presenting Stewardship from 5 different angles, and suitable to be given in the Sunday Schools or Young People's Societies of the Church. Each talk is printed on a separate page, and each page can be detached, and handed to the person who is to give that particular talk. These folders are available now from the Stewardship Department, 316 Schaff Bldg., 1505 Race St., Philadelphia, Pa. They will give excellent help to the young people who are carrying out the suggestions for presenting Stewardship in preparation for the Stewardship Essay and Poster Contest.

In the Lovettsville, Va., Church, Rev. A. S. Peeler, pastor, a fine Christmas program was rendered to an audience that was too large for the Church. The Church was very elaborately decorated. Last fall, the Ladies' Mite Society, now 48 years old, placed a furnace in the parsonage. At their last supper and bazaar they made a profit of more than \$150. Just recently they had a social occasion along with a "pounding" at the parsonage. Among other good things left at the parsonage there was a pound of money. Attendance is considered good for winter time, and will probably increase when the bad road conditions have disappeared.

A unique way to present a gift to a pastor was used on Christmas morning when the congregation of Livingston Ave. Church, New Brunswick, N. J., presented a "Stromberg Carlson" Radio to their pastor, Rev. Carl H. Gramm, D. D., and his

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family. It was presented through the radio itself, through station LARC. This station was erected in the Church itself, from which it takes its name Livingston Avenue Reformed Church, and Elder F. Garner Holmes, speaking through the microphone in another part of the building, started the presentation just as the pastor was about to begin his sermon. The loud speaker had been concealed and when it started to talk the preacher was naturally outwitted.

"A remarkable harvest in things spiritual in Miyagi College" is described in a recent letter from Dr. Allen K. Faust, President of the institution at Sendai. Quoting from his letter, he says: "As a result of a special series of evangelistic services just before Christmas, 142 students and 2 teachers gave their names as seekers or as applicants for baptism. There were 91 applicants for baptism and 51 seekers. This is the largest number that our School ever has had at one time. Already some 50 of the 91 applicants have received baptism in the various Churches in and about Sendai. There was sincere rejoicing in the hearts of all of us,—especially at our Christmas exercises."

Beautiful Christmas services were rendered in the 4 Churches of the Freeburg, Pa., Charge, Rev. W. S. Gerhard, pastor. At St. Peter's the service on Dec. 23 was enhanced with music by the Watts School House orchestra, which is conducted by the teacher and his wife and composed of children ranging in age from 8 to 12 or 13 years. Their music is a revelation to all who hear it. At Freeburg, the Young People's League, under the direction of Prof. Willard Miller, principal of the Freeburg School's, rendered a cantata, entitled "The Christmas Waif," on Sunday evening, Dec. 23. A little parish paper, entitled "The Pastor's Helper," has been started and will be published quarterly, or more frequently if the financial support warrants it. Plans are under way for the observance of Foreign Mission Day, with special programs in all of the Churches.

Appropriate services for the New Year were held in the 4 Churches of the Shrewsbury Charge, Pa., Rev. C. M. Mitzell, pastor during the first 2 Sundays in January. The attendance has been good in spite of bad roads and the influenza epidemic. The congregations have made the change to the civic year insofar as financial operations are concerned. A double-entry system of keeping financial records was introduced into all the congregations. All accounts have been audited and show substantial balances. Foreign Mission Day will be observed on Saturday evening, Feb. 2, and Sunday, Feb. 3, when missionary W. Carl Nugent, home on furlough, will be present at all services and deliver addresses.

A complete financial statement has been issued by the Myerstown, Pa., Church, Rev. David Lockart, pastor. With the membership roll and the individual contributions, it shows receipts of \$10,003, and \$3,500 were added to the Endowment Fund, which now amounts to \$24,891. During the year 54 members were added to the congregation and the average S. S. attendance increased from 294 to 314. In April, 1929, the 75th anniversary of the building of the Church will be observed. The double house recently purchased will be paid for and a fire-proof, 3-car garage built. The congregation mourns the loss of two more good members within a week, Mrs. Kate C. Miller, aged 89, mother of Dr. Harry C. Miller, of Lebanon, who died Jan. 22, and Mrs. Emma Beechold, aged 79, who died Jan. 24.

The final week before the first semester examinations has been especially designated as "Honor Week" at Catawba College. Tuesday and Friday mornings, both of which are student days in the chapel, have been given over to discussions on this topic. Dr. E'mer R. Hoke, president of Catawba College, opened Honor Week on

Monday morning with an address on this subject. He emphasized the importance of the recognition by the entire student body of this very important factor in college life. It may be said, at this point, that Catawba College is exceedingly proud of the past observance to its honor system, by everyone concerned. The honor system is not only recognized at this particular season of the year, but it is emphasized and carried out at all times. Each individual at Catawba is expected to do his part in carrying out the honor system in all of the college activities.

Although without a pastor for some time, the members of Frist Church, High Point, N. C., are trying to carry on as best they may. They have been fortunate in securing a minister for each Sunday. Student Grady Shaffner preached 2 sermons Dec. 30 and the morning sermon Jan. 6. Rev. J. W. Myers, from Catawba College, has been asked to fill the pulpit regularly until a pastor can be secured. The S. S. entertainment was held on the evening of Dec. 21, when gifts were given to the children and an offering lifted for Nazareth Orphans' Home. On Dec. 23, in the morning, the choir gave the cantata, "Chimes of the Holy Night." The Scripture story was read by an Elder of the Church. The regular Communion service was observed with a large number present. The mid-week service is growing in attendance and in interest.

We are glad to pass on the following word from our friend, Dr. E. D. Wettach: "Again on my way to health and strength, we have it in our heart to thank our countless friends for the love expressed to us in our deep grief. Comforting letters from the Atlantic to the Pacific have come to us on the home-going of Mrs. Wettach. For nearly a half-hundred years, she has

been my companion and friend—the soul and center of my life—the inspiration of all that is good and beautiful in my life and ministry. Our hearts are broken, but we must carry on bravely as we know she would have us do. We desire to thank all who have been such a comfort and blessing to us while the hand of God was so heavy upon us. Third Church, of Youngstown, at the annual meeting of the congregation, voiced its appreciation of the work we together tried to do through all these years in electing me pastor emeritus, a high honor most deeply appreciated."

On Jan. 26 at 4.30 P. M., Miss Gladys Humphreys, daughter of Mr. and Mrs. Chas. F. Humphreys, of 512 N. President Ave., Lancaster, Pa., became the bride of Mr. Paul Harold Leinbach, of Philadelphia. The beautiful ring ceremony of the Reformed Church was performed at the home of the bride, in the presence of the immediate families, by the Rev. Dr. Paul S. Leinbach, Editor of the "Messenger," who is the father of the bridegroom, assisted by the Rev. Dr. Clifford G. Twombly, rector of St. James' Episcopal Church, and Prof. H. M. J. Klein, Ph. D., of Franklin and Marshall College. The bride was given in marriage by her father, and was attended by Miss Arlene Keylor, of Baltimore. The groom was attended by his brother, Joseph Nevin Leinbach, of Harvard University. The home was artistically decorated with simlax and cut flowers, and a wedding dinner was served after the ceremony, the day also marking the 34th wedding anniversary of the father and mother of the bride. The groom, an alumnus of F. and M. College, is now associated with the Livezey Linoleum Floors, Inc., of Philadelphia. Mr. and Mrs. Leinbach will be at home to their friends at 347 Harding Court, Pitman, N. J.

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Charge, Rev. G. E. Plott, pastor, Thank-Offering services were held by the several missionary organizations. At Trinity Church an address was given by Dr. S. S. Hilscher, of the Presbyterian Church. At Grace Church the W. M. S., the G. M. G. and the Mission Band united in a service that was highly appreciated by a large audience. On Thursday, Dec. 6, a Sunday School and Congregational Social was held in the lecture rooms of Grace Church. About 400 people were present. A splendid program had been arranged. Dr. Henry I. Stahr gave a very fine address to the great delight of all. Several selections were rendered by the High School Glee Club under the direction of Miss Dorothy Brindle. The Every Member Canvass was conducted in both Churches on Dec. 9 and 16 with the usual results. Trinity S. S. held its Christmas service on the evening of Christmas Day. Rev. Earl Sharp, of the U. B. Church, assisted in this service. This Christmas services at Grace Church had to be omitted on account of the epidemic of grippe. Offerings for Hoffman Orphanage have been received at both Churches. The Holy Communion was administered at Grace Church Jan. 6 and at Trinity, Jan. 13.

The past weeks at St. John's Church, Johnstown, Pa., Rev. Dr. J. Harvey Mickle, pastor, have been busy ones. Early in December was Jehoidah Chest Day with an appropriate service and the underwriting of the budget. This was followed by the annual election of officers for the several organizations. The school and congregation observed Christmas Dec. 23; the service was in charge of Superintendent Heslop and was well rendered to an appreciative audience that filled the auditorium.

The offering of \$507 was for St. Paul's Orphans' Home. A fine audience gathered at 6.30 A. M. Christmas morning. The service of Dr. Harbaugh was used. The annual congregational meeting was held Jan. 9, and owing to the evening being inclement and many ill the attendance was below normal. The work of the congregation and its organizations was reviewed and found to be encouraging. There was a net gain of 29 in the membership, which is now 499. The offerings averaged almost \$30 per member. St. John's "Grand Old man," Elder James P. Kegg, elected an elder at the organization Jan. 19, 1881, and re-elected from term to term until 1913, when he was elected elder emeritus, entered into that rest that remaineth for the saints, on Jan. 13. The S. S. building fund was increased \$4,445 during the year and is now \$11,100. Plans are being laid for a campaign of visitation of all the families and friends of the congregation preparatory to the Lenten season. Balance in treasury of several organizations, \$2,574. Apportionment paid.

The members of St. Peter's Church, Allentown, Pa., greeted their new pastor, Rev. E. Wilbur Kriebel, and his family most cordially upon their arrival. The parsonage was painted and papered for their coming. Due to the holiday season, the installation of the pastor was deferred until Jan. 8th, when the committee from East Pennsylvania Classis, Revs. H. I. Crow, J. N. LeVan and E. Elmer Sensenig and Elder Oscar R. Mack, conducted this service. On Jan. 24th the reception to the pastor and his family were held in the Church. Greetings were extended by Mr. Elmer Osenbach, President of the Rittersville Community Association, Rev. C. A. Miller, of St. Peter's Lutheran Church, Miss Maury, Principal of the Ritter School, and Rev. H. I. Crow, of Bethlehem. Just before Christmas, 100 new Church Hymnals were presented to the congregation by the Men's League and the Women's League. At the Christmas festival \$57 were contributed to Bethany Orphans' Home. On the occasion of the winter Communion there was a very large attendance. At the annual congregational meeting receipts of \$5,934.97 and expenditures of \$5,841.52 for 1928 were reported by the treasurer. An Every Member Canvass was conducted on Jan. 20. The pastor preached the memorial sermon to the Allentown Lodge of Orioles on Dec. 30. The 23rd anniversary of the Ladies' Aid Society was held Jan. 20th, at the evening service, and on Sunday evening, Jan. 27th, the pastor preached the sermon on the occasion of the Memorial Service of the Rittersville Fire Company.

In St. Paul's Church, Waynesboro, Pa., Rev. Victor H. Jones, B. D., pastor, the Christmas season was a joyous one in the congregation in spite of the influenza epidemic, which just began to make its appearance at that time. The Primary and Beginners' Departments rendered the service entitled, "A Christmas Garden," on the evening of Friday, Dec. 21. The children were well trained and the exercises were much appreciated by a good audience. On Sunday evening, Dec. 23, the Sunday School rendered the pageant entitled, "The Star." There were more than 50 persons taking part and it was perhaps the biggest undertaking of the kind ever essayed by the School. With the special costumes and lighting effects and the excellent talent displayed by the various characters it was an event long to be remembered by those who witnessed its portrayal. Offerings were for the Hoffman Orphanage and were the largest in the history of the congregation. At the conclusion of the Sunday evening program Mr. A. Stover Fitz, on behalf of the congregation, presented the pastor and his family with a most generous gift of

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money. In addition, all the members of the pastor's family were the recipients of gifts from various individuals of the congregation. A cantata by the choir was scheduled for Sunday evening, Dec. 30, but on account of the illness of several members of the choir, it was postponed until the evening of Jan. 6, at which time it was acceptably rendered to an appreciative audience composed, in addition to the members of St. Paul, of a number of visitors from the various other Churches of town. Because of the great amount of sickness in the congregation the mid-winter Communion was postponed from Jan. 6, until Jan. 20.

In Trinity Church, Philadelphia, Rev. Purd E. Deitz, the Board of Incorporation was authorized to proceed with plans for enlarging and improving the Church edifice

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PUBLICATION AND SUNDAY SCHOOL
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at a cost of \$150,000 according to unanimous action of the congregation taken at a special meeting held Wednesday, Jan. 16. Through the generosity of interested friends, 270 members set down to a congregational supper-social at 6.30 and then adjourned to the Church auditorium where the meeting was held. The total attendance was about 400, who showed great interest in all the proposals made by the Building Committee, of which Mr. H. E. Paisley is chairman. In order to demonstrate fully the plans, Dr. Henry E. Tralle, of New York City, consultant for the committee, gave an illustrated talk on various modern Church and Sunday School building, after which the pastor explained the plans drawn by Mr. Horace W. Castor, using lantern slides of the same. A feature of the evening was the announcement that a member had approached the committee with an offer to present a peal of bell chimes if the tower could be enlarged to house them. It

was decided to authorize such a change to make possible this munificent gift. The plans call for using the Housekeeper lot to the north of the present Church (21x 110 feet) and will provide for an enlarged Church auditorium seating about 800 normally with completely new interior arrangement and social hall, with stage, beneath. Alongside this will be the Church School section, with kitchen and organization rooms in basement; chapel, office, parlor and class rooms on the first floor; nursery beginners' room, and primary department, with 6 separate classrooms on the second floor; and junior and intermediate departments assembly with 10 class rooms on the third floor, where a double use of the rooms is contemplated (one department using the assembly while the other use the class rooms, and vice versa). The completed project it is believed, will represent strikingly how modern equipment can be provided for the city Church on limited and valuable space. It is proposed to begin work in the early spring.

The good friends who contributed toward the Ford Sedan for the Rev. Jaroslav T. Stule will be interested in the following communication dated Dec. 27, addressed to the editor of "The Messenger":—"Dear Doctor: The car has arrived, but we do not possess it yet. It is in Ceske Budejovice (Boo-deh-yoh-ve-eh) in the warehouses of the Ford dealer, John Westen, Motor Import Cee. Budejovice, C. S. R., but we are not allowed to take possession of it. To protect home industry and home market, the Secretary of Commerce of C. S. R. is, by law, bound to keep off as many foreign products as possible. Prohibitive tariffs, etc., have to be paid and so life is made much harder up here, freedom and creative labor much handicapped. After a waiting of long weeks the announcement came yesterday that my request for import permission for the car has not been granted. Well, that means to go more energetically about it, to go from Peter to Paul and from Paul to Peter, write much, beg much and wait still longer. I am told the permission has to be granted, but that it will take time and much of it. Oh, what America is to us up here, no one can imagine. What a priceless gift Americans in all the world have to thank God for, nobody can tell until he leaves the dear States, so united, so free, so grand, so spacious, and has to live in some of the states of the Old World. Ah, brethren and sisters, in America, pray for us, think of us, do not forget us. We are feeling like a small child stretching out his hand after a nice longed for Christmas gift—and there is a strong window plate between. . . . But the window will be open wide." We are surely sorry that "red tape" prevented Brother Stule from get-



ting his car in time for Christmas. We have taken up the matter with the Ford Co., and if the delay is prolonged will appeal to the State Department.

A LETTER FROM APPLEGATE LANE By Dr. W. F. More Getting Together

The writer recently spent a most enjoyable evening at the home of the Rev. and Mrs. William H. Bollman, who were entertaining the Reformed Church ministers of Bethlehem and their families, in honor of the Rev. and Mrs. Walter D. Mehrling, who have come to take charge of the Rosedale congregation. The little 3-year-old, blue-eyed Miss Mehrling was also introduced and welcomed. There were games that had been so well planned that young and old had a thoroughly good time; there was singing in which all joined; there were refreshments pleasing to the taste, but apparently unburdensome to the hostess; there was an atmosphere of good fellowship which warmed the heart and cheered the spirit.

Such a "getting together" is of more than surface value. Before a minister can successfully exhort the members and various societies of his congregation to pull together, he must himself be able to work in cordial co-operation with the other ministers of the community. Those who have played together with zest and co-operation and good-sportsmanship can learn to work together in the same way. And when the task is the all important work of our Lord, it is essential that His ministers work together with sincerity and intelligence and enthusiasm so that His Kingdom may come on earth as in Heaven.

The writer would like to take this opportunity to thank the many former Bethlehem children and friends for their greetings and messages and visits during the Christmas holidays. He has a keen interest in his large family; their joys are his joys, and their sorrows his sorrows. He feels that this message will reach them, as they were trained to realize the value of reading the Church paper.

Jan. 26, 1929.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

VERONICA

Text, Matthew 27:55, "And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto Him."

The "Almanac and Year Book" of the Reformed Church in the United States is a very interesting publication, giving much

valuable information. The almanac and calendar part also has its interest, and we may learn many interesting facts from it.

One feature to which I wish to call your attention at this time is the fact that in connection with every date throughout the year you find the name of a special day, a special event, or a special person. For example: among the special days are New Year's Day, Reformation Day, Labor Day, Thanksgiving Day, and many others; among the special events are St. Paul's Conversion, Council of Nicaea, the Transfiguration, First Moravian Missions, and

others; among the special persons are Polycarp, Martin Luther, Zacharius Ursinus, Monica, John Calvin, John Huss, Ulric Zwingli, and many others. There are names of women, as well as names of men. If you will look at the name opposite the fourth of February, you will find that it is the name of a woman, namely, Veronica.

Now, it is about this woman that I want to tell you today. Her name is not found in the Bible, but it is not impossible for her to have been with the women mentioned in our text. St. Matthew, in telling about the crucifixion of Jesus, and how He died on the cross, adds this statement:

PEN PRICKS

By John Andrew Holmes

When I asked a Scotch friend what were the most beautiful words he ever saw inscribed on a public building, he replied, "Admittance Free."

"And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee." Only a few of these women are mentioned by name, and yet St. Matthew tells us that there were many of them, and that they had ministered unto Jesus. This, of course, makes room for just such stories and legends as have grown around the name of Veronica.

We are told that Veronica, a pious woman of Jerusalem, was moved with pity when she saw Jesus carrying His cross to Golgotha, and gave Him her headcloth, or veil, in order that He might wipe the blood and the sweat from His face. When Jesus had used the veil, and handed it back to Veronica, it bore the image of His face, so the story goes.

There are variations in the story. Some say that Veronica gave Jesus a handkerchief, such as some women wore about their heads, sometimes called a kerchief. Others say that she gave him a towel. But all of the stories agree that the image of Jesus' face was upon the cloth when He gave it back to Veronica.

Eusebius, in his Church History, relates the following story: "At Caesarea Philippi dwelt the woman whom the Lord healed of an issue of blood (Matthew 9:20-22), and at the door of her house stood, on one side a statue of a woman in an attitude of supplication, and on the other side that of a man stretching forth his hand to the woman. It was said that the male figure represented Christ, and that the group had been set up in recognition of the miraculous cure."

Legend, we are told, was not long in providing the woman of the Gospel story with a name. In the West she was identified with Martha of Bethany; in the East she was called Berenike, or Beronike. Veronica, in memory of her cure, caused a portrait of the Saviour to be painted. The emperor Tiberius, when afflicted with a grievous sickness, commanded the woman to bring the portrait to him, worshipped Christ before her eyes, and was cured. Legends began to gather around the story, and at last it was said that Veronica received the picture of Christ in the miraculous way stated before.

Veronica is said to have remained in Rome, living there at the same time as St. Peter and St. Paul, and at her death bequeathed the precious image to Pope Clement and his successors, and, it is said that it belongs at this time to the relics of St. Peter's Church at Rome, where it is only shown to persons of princely rank, who, however, must first be made titular canons of St. Peter's.

Both Milan, in Italy, and Jaen, in Spain, claim to have the genuine headcloth of Veronica, but we are sure that it cannot be at three places at the same time.

This brings before us the subject of relics. "Relics," says the Encyclopedia Britannica, is "the name given in the Catholic Church to (1) the bodies of the saints, or portions of them, (2) such objects as the saints made use of during their lives, or as were used at their martyrdom. These objects are held by the Church in religious veneration, and by their means it hopes to obtain divine grace and miraculous benefits."

The veil of Veronica was one of these relics, which was supposed to have miraculous power to heal the sick. The bodies of saints and martyrs were believed to

have a similar power, and sometimes the bodies were divided and portions of them kept by relatives and friends, or by Churches. The longing for the help which these relics were supposed to bring grew stronger, and in order to satisfy it relics were made by placing pieces of cloth on the graves of the saints, which were afterwards taken to their homes by the pilgrims and venerated by them.

Every Church was supposed to have one or more relics. The number of relics increased to a fabulous extent during the middle ages, so that there were Churches which possessed hundreds, and even thousands of relics. In the year 1520, the Church at Wittenberg had 19,013 relics, and in 1521 the Church at Halle had 21,483. When I was in the Cathedral at Cologne some years ago, I was shown a casket by one of the caretakers which is said to contain the skulls of the three Wisemen.

It is believed by many writers that the legend of Veronica is a growth. First came the story, which is possible, and as some think, even likely; for Christ may well have received the kindness from a pitying bystander, the cloth to wipe His bloody and perspired face. Then there grew up the legend that the cloth had upon it the picture of Christ's face. Then the name of the true image became the name of the person who had done the kindly act.

To distinguish this image of Christ from others which were said to exist, it was called the "true image" (vera icon), which ordinary language soon made "veronica." By degrees popular imagination mistook this word for the name of a person, Veronica, and attached thereto several legends which vary according to the country in which they are circulated. Mediaeval writers give the name Veronica to the image itself and not to a woman.

The Reformers took a strong stand against the use of relics and images, denouncing the practice as idolatrous. They laid great stress upon the statement of St. Peter, as recorded in Acts 4:12, "And in none other is there salvation: for neither is there any other name under the heaven, that is given among men, wherein we must be saved," having reference to Jesus Christ.

In the 30th question of the Heidelberg Catechism we are asked, "Do such then believe in the only Saviour, Jesus, who seek their salvation and welfare of saints, of themselves or anywhere else?" To it the following answer is given: "No, although they may make their boast of Him, yet in act they deny the only Saviour, Jesus. For either Jesus is not a complete Saviour, or they who by true faith receive this Saviour must have in Him all that is necessary to their salvation."

In connection with the explanation of the second commandment, question 97 asks, "Must we then not make any image at all?" to which this answer is given: "God may not and cannot be imaged in any way; as for creatures, though they may indeed be imaged, yet God forbids the making or keeping any likeness of them, either to worship them or by them to serve Him."

If you will put your trust in the living God, your heavenly Father, and have a strong and saving faith in Jesus Christ, your Saviour, and have the constant fellowship of the Holy Spirit, your Comforter, you will have all that is necessary for this life and for that which is to come.

THE PASTOR SAYS—

By John Andrew Holmes

Jesus went about doing good, but some of His followers go about merely complaining that others do not do better.

HOW A MISSION BAND HELPED MISSIONARY WORK IN SHENCHOW

By Meta M. Beck

There is a Mission Band in one of the Reformed Churches of Philadelphia which, for a number of years, has taken a great interest in the boys and girls connected with our Sunday School work in Shenchow. Each year they sent a Christmas box containing many little inexpensive gifts which delighted the hearts of the boys and girls.

Among these gifts were many picture cards. The cards were given as prizes to the boys for memorizing Bible passages, the text of the lesson, or some other portion of the Scripture, as the Lord's Prayer or the Ten Commandments. The mind of the Chinese child is more tenacious than that of the American child. Memory work is not difficult for him.

Very often the assignment for the boys to memorize was one of the Psalms or a chapter from the New Testament, such as the 13th chapter of I. Corinthians or the 14th of St. John. How their faces would beam when after a perfect lesson they were rewarded with a picture post card hung with ribbon. The cards always occupied a prominent place in the homes of these children.

The Sunday School teachers would write, in Chinese, at the bottom of the card, the Biblical reference for the portion recited on the day the card was given as a prize. Of course there are many American picture



Chinese Boys at Shenchow Receiving Picture Cards Sent by Mission Band of Philadelphia



Mission Band of Bethany Tabernacle Church, Philadelphia, Miss Violet S. Albury, Supt.

cards that would not be appropriate for such prizes. To the credit of the Mission Band in question, I am glad to testify that very few of the cards sent had to be rejected as unavailable.

Pictures of American scenery, of cities, bridges, railroad trains, historic places—especially if brightly colored—were highly prized by the boys.

The cards also served to bring a personal good-will to the children in Shenchow, from the Mission Band children in Pennsylvania.

Meyersdale, Pa.

O HANA SAN

By Mary Keifer Nace

Some years ago in the city of Yokohama a little girl found her way into a Christian Sunday School, where she learned to know of Christ and His love for her. When she grew older she was privileged to attend a Girls' Club conducted by a missionary. Here O Hana San, as she was called, found much joy and happiness. The singing of hymns, the study of Jesus Christ, and the Christian fellowship in this missionary home meant much to her and left a great influence upon her young life. As time went on she decided to become a Christian and was baptized.

Even though her family was not Christian, she was permitted to enter a Mission School. After her public school work was over, she became a student in the Ferris Seminary, a girls' school supported by the Reformed Church in America and affiliated with the Church of Christ in Japan. Here she received a thorough education and was surrounded by the highest and finest types of Christian influence.

At noontide on Sept. 1, 1923, when O Hana San was about to enter her third year at the Ferris Seminary, the skies were filled with darkness, the earth underneath rocked and swayed, the great earthquake of 1923 had in a few moments time destroyed the city of Yokohama and had sent flames of fire sweeping over the fallen buildings and homes. O Hana San with her family was eating the noon-day meal. With the trembling their home fell to the ground, but in some miraculous way, all the family were saved and after some difficulty in getting out of the debris, they made their escape before the flames came.

A few days later the Kimura family found themselves in Sendai,—O Hana San, her younger brother and sister, her father and grandmother. An older sister was in Kyoto at the time engaged in Y. W. C. A. work. O Hana San did not wish to miss school, yet she could not return to Ferris Seminary for it was in ruins, so she sought admission into our own Miyagi College. She was admitted by special concession as a refugee student. She soon became a great favorite among both teachers and students. Her sunny disposition, her happy optimism and her contagious smile made her many friends.

In the spring of 1925, our little friend O Hana San, who had grown into young womanhood and was known to all but her most intimate friends at Kimura San, was graduated from the English department of Miyagi College. At this time we were establishing ourselves in our new home and work in the city of Akita, and we felt the need for the help of a young Christian woman who had some knowledge of English. Kimura San was recommended and arrangements for her to become our helper were soon completed. The beginning of April found her in Akita ready for work. She was a stranger, too, among strange people. But she immediately made friends and her Christian influence was soon felt on every hand.

Her work was not easy, but she met it always with a will and a smile. It varied from buying postage stamps and mailing letters to translating sermons, writing letters acting as interpreter and taking an active part in the Church program. She entered whole heartedly into the work of the Fujinkwai (Women's Meeting), taught in the Sunday School, organized a Girls' Club, played the organ in Church and made many calls. She was untiring in her efforts and we soon saw that she had special ability in dealing with people and in bringing joy and happiness into the lives of others.

So she lived and worked with us until furlough time in 1927, when it became necessary for her to seek new work. We wished that she might continue in definite Christian service. Without endeavoring to unduly influence her, we suggested that she might enter the Theological Seminary at Sendai and prepare herself for special Christian work. Great was our joy, as we sailed from Yokohama, to receive a letter from her telling us that she had de-

cided to study in the Seminary, that her father had given his consent, and that by special action of the Board of Directors she had been accepted as a student. Reports come that she is doing very credible work. A recent letter tells us that she and Miss Sasa from the Bible Course of Miyagi College spent the summer working in a mountain town with one of our pastors where she says, "I found many things which must have been done by our hands." The experiences of the summer have given her a broader vision of the task and have proven her special adaptability for Christian work. She adds, "God is waiting for us, women, to do, I believe."

Greenville, Pa.

CHILDREN OF THE FAR EAST

By Alliene Saeger DeChant

Babies everywhere, and children, too—Babies on mother's back—babies in "back" baskets—Babies, fat with padded garments and gay with blossom'd caps, with bangles and embroidered shoes—Naked, beggar babies, exposed to sun and flies, in the bottom of a tub boat at Yangste River ports.

Cloth-shoe'd feet kicking a feathered coin as often as ninety-three times without stopping—Little peasant girls screaming while bound foot bandages are tied tighter and tighter—Kimono'd jugglers of bags of rice, three, and five, and seven at a time—Little coolie daughters bent beneath a load of brush.

Children, starved, poek-marked, feverish, lying happily in mission hospital beds between clean, sweet-smelling sheets—Children, with sore heads and sore eyes, bruised and burned, leaving our dispensaries bandaged and smiling.

Small heads bending over books that begin at the back, and small hands writing columns of "signs" with brushes dipped in ink—Boys flying kites and shooting arrows—Girls serving fairy food to dolls at Hinu Matsuri.

Little ones edging close and closer while I try to wield my chopsticks in a town where I am the first white girl they have ever seen—Heads of "patched" hair peeping above my portable organ in many river villages.

"Full-blooming Sunday School children" (as one of my High School students put it) swarming out of Sunday School on Cherry Blossom morning—boys and girls trudging with bound-foot mothers up sacred mountains to burn incense and paper prayers at shrines.

Small heads bowed and hands folded at kindergarten prayer time—children placing rice and tea on family godshelves.

All these are ours—to teach, to heal, to lead to the God of Love. Ours is a sacred privilege for "A little child shall lead them,"—their fathers, their mothers, their sisters, their brothers.

Hanover, Pa.

HOME EDUCATION

"The Child's First School is the Family"
—Frobel.

LIKE THE STORY BOOK SAID
Minerva Hunter

Vernon's birthday was coming. Birthdays became the chief topic of conversation. Mother's birthday, Father's birthday, Baby's birthday and neighbors' birthdays were discussed frequently and fully. When Mother offered to read a story, Vernon repeatedly selected the one that told how a boy named Harry celebrated his birthday. Birthdays with their many pos-



Miss Hana Kimura
(O Hana San)

sibilities held the center of the stage for Vernon day after day.

The long-expected morning came at last. When he awoke, he found the wagon he had longed for. The postman brought a box from his grandmothers. He saw his mother preparing the birthday cake and placing candles on it. Ice cream had been ordered for dinner. Evidently, everything was being done according to the accepted rules for this great occasion and Vernon moved as in a dream.

Dinner time found the lovely cake in the center of the table. Waxen candles flickered their golden flames. Baby in her high chair joined in the gaiety with gurgles of delight. All seemed well until suddenly Vernon gave a heart-broken sob of disappointment.

Mother paused at the pantry door, in surprise.

"What is the trouble?" Father asked.

"No package at my plate," Vernon managed to say.

"No package," his father repeated.

"Harry had a birthday package by his dinner plate," Vernon explained between sobs. Plans were not working out well. The story-book boy and the real-life boy were not having things alike.

Fortunately, Father knew all about this story-book boy who had a birthday. He had read it many times to his little son. Mother, at the door, nodded reassuringly to Father who said, "The meal isn't over, Vernon. Perhaps something nice may happen yet. Wait and see."

Mother had made some plain little handkerchiefs for Vernon to use around home. They had not been laundered, but she felt sure he would not notice that. She hurried to the drawer where she kept tissue paper and bits of ribbon. Soon the package was ready.

Another story in the book which contained the story of Harry, told about a prince who received gifts from his subjects. A picture showed the prince receiving a gift, presented on a tray. Mother got her tray, placed the gift upon it and went into the dining room. "A gift for Prince Vernon," she said, just as was said in the story book, except that it was Prince Charlie who received the gift in the story.

Vernon quickly remembered this other story. "Mother, O Mother!" he beamed as he accepted the gift, "even Harry was not called a prince on his birthday!"

Later, when the children were in bed, Mother and Father talked of the incident. They agreed that the great joy of a story often lies in the fact that the reader can imagine himself the hero of the tale. Even grown people long for some stories to come true in their lives. It is the blessed privilege of parents to work this magic for the children once in a while, and a birthday is a most fitting season.

"The early habits are the most important. Education in the broadest sense is essentially social adjustment. It is very important in the life of the individual to find himself in his social group. The kindergarten devoted as it is largely to the development of attitudes and emotional habits forms the best possible background for educational development."—O. C. Carmichael, President, Alabama College.

If there is no kindergarten in your neighborhood why not write to the National Kindergarten Association, 8 West Fortieth Street, New York? You will receive information and literature that will help you obtain one.

Mrs. Smythe: "I'm soliciting for a charity organization. What do you do with your cast-off clothing?" Mr. Smith: "I hang them up carefully and go to bed. Then in the morning I put them on again."—Pointer.

"Sam, I don't understand how you can do all your work so quickly and so well," relates a Louisville dealer. "I'll tell yuh how 'tis, boss. I sticks de match ob enthusiasm to the fuse ob energy—and jes' natchurally explodes."—Western Christian Advocate.

The Family Altar

Rev. Ambrose M. Schmidt, D. D.

February 4th to 10th.

Practical Thought: The Importance of Repentance and Faith.

Memory Hymn for February: "Christ for the World We Sing."

Monday, February 4—The Nature of Repentance. Read Jonah 3:1-10.

If we study the nature of repentance, we will discover that at least three elements or attributes are found in it. First, there is contrition, or a real sorrow on account of sin. Second, confession, or an acknowledgment of sin. Third, a turning away from sin and a turning to holiness. We may not recognize the presence of all of these three, when we repent, but they are or ought to be there. Then and then only will we hate sin and love righteousness. Peter repented and was forgiven. The dying thief repented and received the assurance of meeting the Saviour in paradise.

Prayer: Weary of sin, dear Lord, we stand before Thee penitent. We pray for that peace and that pardon which can only come to us from Thee. Hear our prayer and answer according to our needs. Amen.

Tuesday, February 5—The Necessity for Repentance. Read Isaiah 1:10-17.

If there were no higher motive, we need to repent in order that we may have peace of heart and mind. Can't you recall that when as a child, you did some wrong, that still, small voice within you was only silenced, after you had confessed your sin, was forgiven and restored to the confidence of your parents? Then it was that you had peace. So now, as God's children, we need to repent of the sins committed against Him and our fellowmen. He has promised that when we are penitent and confess, He will forgive. Repent, and listen as He says—"Thy sins are forgiven thee, go and sin no more."

Prayer:

"With broken heart and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pard'ning grace is rich and free;
O God, be merciful to me."

Wednesday, February 6—The Prodigal's Repentance. Read Luke 15:11-24.

If there were no other picture revealing the heavenly Father's great heart of love, than this one, it would suffice. Many a sick soul has found comfort, forgiveness and peace while reading this tender story, or hearing someone repeat it to him. It was only when he "came to himself" that the Prodigal thought of the father's house. It was only when he confessed and said, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son," that he felt his fathers arms around him, and the words of forgiveness removing the load of sin.

Prayer:

"Father, hear Thy children's call;
Humbly at Thy feet we fall,
Prodigals, confessing all;
We beseech Thee, hear us. Amen."

Thursday, February 7—The Nature of Faith. Read Hebrews 11:1-5.

St. Paul gives us a very superior definition of faith in the first verse of our

reading lesson. The average mind, however, needs something more simple in answering the question, "What is Faith?" I have found it very helpful in teaching children, to send them home to hunt for some single word that will define faith. They have always come back with three words, Trust, Confidence, Belief. Then we, in a simple way, illustrated these words, and they understood what faith is, better than ever before.

Prayer: Help me, my God, to trust myself unto Thee unreservedly; to put full confidence in every word that Thou hast spoken; to believe that all things work together for the good of those who love Thee. Amen.

Friday, February 8—The Necessity for Faith. Read Hebrews 11:6-12.

Life would be an unbroken series of doubts, fears and terrors, if we had no faith. The child placing its hand in the hand of its father, as he walks into the dark, shows the necessity for faith. When you step into the car and commit yourself to the engineer and the train crew, you give evidence of the necessity for faith. The business world could not carry on for a single day without faith. Neither can the "Great Adventure" of life be undertaken, with abounding hope, without faith in God as the eternal Father, who is interested in and loves us as His children. Without faith as a sure anchor for our eternal hope, we are of all men the most miserable.

Prayer: Grant unto us that faith, O God, our Father, that we may commit ourselves unreservedly into Thy hands, and follow Thee all the way, through the dark into the light, until we reach our home, the Father's house. Amen.

Saturday, February 9—Heroes of the Faith. Read Hebrews 11:32-40.

What a wonderful roll-call of "Heroes of the Faith" we find in this 11th chapter of Hebrews. The writer asks, "And what shall I more say? for time will fail me if I tell of—." Now, my reader, make your own list of heroes and heroines of the faith as you have known them. Their names are not written on the pages of history, nor are their faces shown in the "Halls of Fame." Loyal-hearted and true they were. These are they who faced trials, tortures, disappointments and sorrows without number. These are they who carried their heavy crosses and never murmured. These are they whose trust in guiding care of their heavenly Father never wavered. These are they who have helped us to live and to carry on when the distant scenes seemed far beyond all human vision.

Prayer: Grant unto us, O Lord, faith that will never waver. Help us so to live that we may be counted worthy of Thy approval, and at last, be numbered with Thy saints in glory. We ask it in Jesus' Name. Amen.

Sunday, February 10—The Security of the Believer. Read Psalm 27:1-5.

"God is our Refuge and Strength, a very present Help in trouble." He is my Light and my Salvation, whom shall I fear? He is the Strength of my life. Faith, hope, courage, these become fixed anchors for every believer. Let the seas roar, let the storm winds howl, let enemies assail and Satan seek to overthrow, I will wait upon the Lord and He will strengthen my heart. With Him as my Refuge, I will not be afraid.

Prayer:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee."

PROVING A FALLACY

"My mother will be surprised when she gets my letter. 'August,' she used to say, 'you are so stupid that you will never get a job,' and in the last month I have had six."—Lustige Welt.

"Hello, Jones, what's up?" "Gunshot wound, old man." "Great Scott. How did it happen? Out shooting?" "No, home—learning to play the cornet."—London Telegraph.

Puzzle Box

ANSWERS TO—CHURCH CALENDAR QUESTIONS

1. Yes, January 6th.
2. To reveal, manifest, show forth.
3. Wherever the Gregorian calendar was or is used, Christmas was observed on Epiphany Day.
4. The Festival of Saint Stephen. The first Christian martyr, in will and in fact.
5. The Festival of Saint John. A martyr in will, but not in fact.
6. Holy Innocents' Day. In memory of the slaughtered infants, who were martyrs in fact, but not in will.
7. Ash Wednesday.
8. 40 days.
9. It commemorates the 40 days of our Saviour's fasting and temptation.
10. Holy Week.
11. Palm Sunday.
12. Easter.
13. The Crucifixion of our Lord.
14. Forty.
15. Fifty.
16. Ten.
17. Whitsunday.
18. The Resurrection of our Saviour. His Ascension. The outpouring of the Holy Spirit.

HIDDEN WORD NAME PUZZLE

One letter from each word in a sentence spells a girl's name.

1. Push Henry's sled over snow.
2. Has Mary read another chapter?
3. Happy always with choice people.
4. Send over your coat, but hold Tommy.
5. Good resolutions are chosen well.
6. Many rare articles with each display.
7. Select well each article named upon order.

—A. M. S.

"Billy," said the teacher, "what does C-A-T spell?" "Don't know, sir," said Billy. "What does your mother keep to catch mice?" "Trap, sir." "No, no, what animal is very fond of milk?" "The

baby, sir." "You stupid. What was it that scratched your sister's face?" "A pin, sir." "I am out of patience. There, do you see that animal on the fence?" "Yes, sir." "Then tell me what does C-A-T spell?" "Kitten, sir."—Boys' Life.

Birthday Greetings

Alliene S. DeChant

When your Birthday Lady went to Philadelphia High School, she took piano lessons at Combs Conservatory. I had a long, long way to travel, and in winter, it was always dark when I got home. And do you know what cheered me as I'd hike along from Broad Street across to 6512 North Fairhill Street? Curtains up, and boys and girls and fathers and mothers seated around a lighted lamps. Perhaps that is why I like the "home-y" side of my work so much, now that the Board of Foreign Missions has me as its "Field Worker," for I visit many, many homes in my travels. I was in just such a home not so very long ago. It was in Phoenixville, at 251 Second Avenue,—the kind of home in which missionaries grow. And among the children gathered around the sitting room table, after supper, was a boy aged 11, named William. And he's a poet. And so, because this is the Foreign Mission Day number of our "Messenger," I'm going to print his poem, "Our Missionaries," which his pastor, the Rev. William Y. Gebhard, printed in "The East Vincent Messenger":

OUR MISSIONARIES

Our missionaries in far-off China and Japan

Are teaching our fellow-men
To believe in our Saviour and Lord
And God's holy word.

Africa, too, is being told,

The wonderful story known of old,
They listen gladly to the story
Of our dear Savior's glory.

India, also is learning of Christian love

And the Father above,
How can we lighten our missionaries cares?
By our love, our money and our prayers.

—William Funk (Age 11).

Earnest "Foreign Mission Day" greetings to all my boys and girls who live in homes where poet-missionaries grow.

P. S. William has a sister Catherine, who is a poet, too. In the spring I'll share with you her poem, "Violets Blue."

the son in the Master's story, we shall know all that He meant when He said, Repent and believe in the Gospel.

I. Vision. There came a time in the life of that Prodigal Son when his spiritual eyes were opened. He "came to himself." He saw his father and he also saw himself. Before that time he had been utterly blind; wilfully and wickedly blind. He had demanded his portion of his father's substance, and he had journeyed into a far country. There he had wasted his substance with riotous living, until all was spent. Then a mighty famine arose in that far country, and the prodigal began to be in want. He herded swine and shared their husks. But, finally, even that was denied him. He starved.

That is the truthful and tragic picture of sin. It beguiles and betrays men with promises of feasts, but it ends in famine. It lures men into far countries, away from God, where money and mind, health and happiness are wasted. There are plenty of boon-companions while the substance lasts, but they fade away and fail when the prodigal is in distress. "No man gave unto him." Thus, in the bitter school of experience, the sinner finds out that the way of the transgressor is hard, indeed. God has so made our world that sin never pays. It is the most costly and wasteful undertaking of man. And the full and final cost of sin is paid by the soul itself. The soul that sinneth must die. It commits suicide. By slow degrees, sin dulls and deadens the spiritual power of man—his conscience and his character, until, at last, the soul no longer hears or heeds the call of God.

But we read that something stopped the prodigal in his mad career away from God. "He came to himself." The phrase suggests that sin is moral insanity, and that reflection in his self-caused misery restored the prodigal to his right mind. The Master does not tell us what brought him back to his senses. Whatever it was, it meant two things: a true vision of his father and a right view of himself. And that was his first step toward repentance and faith.

Now, for the first time, he saw his father. Before this great experience he had looked upon his father as a tyrant, and upon his home-life as bondage. He wanted his freedom and his fun, so he took his goods and left home. But now he saw his father as a bountiful man, who had bread enough and to spare. And life, under that parental roof, was a feast. And himself, also, he saw in a new light. Instead of acting wisely when he left home, he had played the fool. He had forfeited every claim upon his father's love by spurning it so wantonly. He was no more worthy to be called a son. And let us note that, in Jesus' parable, this vision of his father and of himself came together. The one conditioned the other. It was the memory of his father's gracious and bountiful kindness that made him so poignantly aware of his own wants and wickedness. It was the experience of his abject misery that made him homesick.

Thus, with a master-hand, Jesus pictures the turning point in the life of a sinner. "Something" stops him in his alienation and separation from God and brings him to himself. That "something" is the Gospel, the revelation of God's infinite love. In the light of that revelation, sinful man sees his Father and himself. Without the vision of God vouchsafed in the Gospel of Christ, sin leads to remorse and to despair, but not to repentance. Life itself may bring a sinner to his senses. He reaps what he has sown. He regrets his folly, but in vain. No regret can restore the years the canker of sin has eaten. No remorse can turn the bitter fruit of sin into a harvest of peace and joy and hope. In all the realms of nature there is no voice that proclaims peace to a soul tormented by a consciousness of sin and guilt.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Quinquagesima, February 10, 1929.

Repentance and Faith

Acts 2:32-39; Luke 15:11-24.

Golden Text: Repent ye and believe in the Gospel. Mark 1:15.

Lesson Outline: 1. Vision. 2. Venture. 3. Victory.

Our Golden Text is the briefest summary of the Christian message to be found anywhere: Repent and believe the Gospel. In these words the Master Himself summed up His ministry in His first sermon. What, then, is the meaning of the two key words of our religion? That is the question we raise in the study of this lesson, which

continues our series of "Some Great Christian Teachings."

To guide us in our study we have a portion of Peter's sermon on the day of Pentecost, and Christ's matchless parable of The Prodigal Son. Peter's sermon went straight to the mark. Its one aim was to preach Christ and to awaken faith in Him. It ended with a solemn call to repentance. We read that many hearts were pricked and pierced by that sermon. Many were led to repentance and faith.

In Jesus' parable we have the same story of repentance and faith wrought out in life. There we see both at work in the soul of the prodigal, not as doctrinal propositions, but as actual experiences. If we can understand the sin and the salvation of

That voice is heard only in the Gospel, where a gracious Father calls men to repentance and promises pardon and peace. That is the Glad Tidings of salvation which we must proclaim to a sinful world. When men hear it in faith, they will arise and go to their Father with the penitent cry of the prodigal upon their lips. That is the beginning of their repentance and faith, which God works in them through the Gospel.

II. Venture. The beginning, but not the end. Vision is not the whole of repentance and faith. They have their ground there, but not their goal. The prodigal really arose and came to his father. He left the far country, with its husks and famine. He journeyed home. And we may imagine that it was not an easy nor a pleasant journey. There were perils and difficulties on the way, and there were obstacles in his own heart, like heavy burdens. But the prodigal persevered. His vision of his father's love and of his own need was so real and vital that it kept him going until he reached home. Thus he turned his vision into a venture, and that was his second step on the way of repentance and faith.

And here, too, Jesus' picture is profoundly true to life. Mere visions of God and sin are not enough. They come and go, like moving pictures. They are the passing emotions of men, produced by many causes. They grip us frequently in Church, when we listen to sermons and songs. They come over and upon us in the solemn moments of life; even in the midst of nature's splendor and majesty. But how quickly these visions fade. Now a real vision of God is not like that. It is not a passing emotion, a fleeting sentiment. It is a mighty conviction that He Himself works in us through the Gospel. It grips us and disturbs us. It will not let us go until we arise and go to our Father in penitence.

But it means a great venture of faith, as difficult for sinful men as the prodigal's homeward journey. Too often repentance means only tears and lamentations. If it ends there, it is not genuine. It requires more than sentimental sorrow to find the way to the Father's heart and home. It takes courage and consecration as well. Old habits of sin must be broken, and new habits must be acquired. Old ties must be severed. When Zacchaeus had seen Jesus, he ran to his house and did something. He translated his vision into a great ambition to change his former life. Even so it must be when a sinner comes to himself and sees his Father. He must arise and go to Him. He must turn his vision into a great venture of faith.

III. Victory. And then something very wonderful happened to the prodigal, homeward bound. He did not have to find his way home, after all, by his own strength and light. His father saw him from afar. Apparently, he was watching and waiting for his prodigal son. And he ran to meet him with a kiss. He gave him a ring and a new robe, and he made a feast of welcome for the returned prodigal. And to the petulant protest of the elder brother, he replied, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; he was lost, and is found." Thus, the prodigal came to his goal in the home of his father, where his repentance and faith were crowned with the victory of the father's full and free pardon.

And that describes the experience of every sinner who hearkens to Jesus' call to repentance and faith. He realizes that the venture is not his, but God's. All the while, the Father has been seeking him. God watches and waits for men. It is He who meets them in life and it is His infinite love that leads them to repentance and faith. And in that meeting with God, men find the feast of life—its true completion and coronation. Their penitent faith is crowned with victory.

That is what the theologians really meant when they spoke of the "preventive grace" of God, the grace that "goes before" all that man does, or can do, in salvation. It expresses the deepest truth of religion. Jesus' parable of the Prodigal Son is really a parable of the Gracious Father. That is its right name. For in that marvelous picture the Lord portrayed the Infinite Love that will not let men go. It follows them into far countries of alienation from God. It makes them sin-sick and home-sick. It meets penitent sinners with gladness and with gifts. It invites them to sit down to a feast of life in the shelter of their Father's house. Unless God confronts men in their sin, there will be no repentance. Unless He sustains and strengthens them, there can be no faith. He does both, as our Father. Through the Gospel that was incarnate in Christ, He calls us to repentance and He kindles in our souls the faith that saves men from sin.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

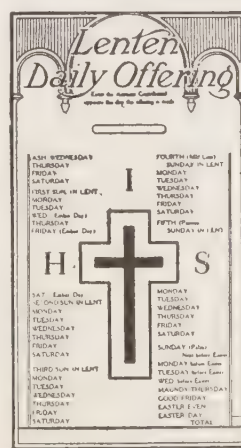
February 10—Jesus Teaching Us to Serve. Math. 20:20-28.

The modern emphasis upon service is strictly in accord with the teachings and practice of Jesus. He was among His people as one who serveth. "He went about doing good." He came to do the will of His Father. He "came not to be ministered unto, but to minister." He taught men not only how to pray, but also how to work. He did this by precept and by example. He was always serving. His life was one of helpfulness and service. Whether He worked in the carpenter shop at Nazareth, whether He preached in the open air, or prayed in the synagogue, whether He healed the sick or ministered to the weak, or went in search of the lost, He was always serving. "My Father worketh

hitherto and I work." He could not bear to see any one idle. "Why stand ye here all the day idle?" "Go, work in My vineyard." "As the Father hath sent Me even so I send you." He rejoiced in the work that He did. "I have accomplished the work Thou gavest Me to do." He said to His disciples, "Greater works than these shall ye do." He taught us many things about service.

1. The Dignity of Service. There are those who think it is beneath them to serve. They want to be served, but not serve. Jesus taught the honor of service. When He took a towel and girded Himself and washed the feet of His disciples He put a stamp of honor on service which it never had before. Service is not a menial thing. It is not something to be despised. There is no one too good to serve. Service is not a form of slavery. "His service is perfect freedom." The meanest work is honorable if done for Christ and in His spirit. "E'en servile duties shine" if done in the name of the Master. A cup of cold water given in the name of Christ has its reward. If angels sweep a room it becomes angels' work below. It is not the work we do, but the spirit in which we do it that makes it either low or honorable, small or great.

2. The Field of Service. Sometimes we think the Church is the only field in which we can serve. But there are many other fields of service. There is the home. Jesus lived on Main Street in Nazareth. He was subject to his parents. He provided for His mother. He was loyal to His home. We can serve God in our homes. We can honor our parents and obey them. We can try to please them in all things. If we are the head of a home we can try to bring our children up in the Lord. We can try to create a Christian atmosphere in the home and make it a radiating center of life and love. Then we can serve Christ in the school. There is a tendency today to bow Christ out of our schools. His Word



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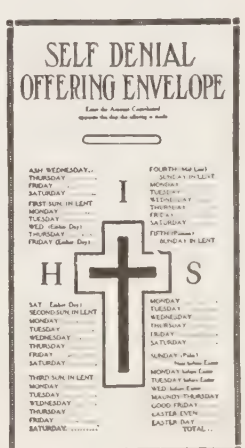
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is no longer formally and frankly recognized in so many of our schools. Nevertheless we can still serve Him there. We can be diligent and faithful in our studies. We can be fair and honest at our work and play. We can be pure and good in all our associations. We can set a good example to our fellow-students and try to live as Christ would have us live. Then we can serve Him in our shops, stores, factories, offices and places of business. Sometimes we are told that it is impossible to be honest and succeed in business. But honesty alone succeeds in the long run. A man should make his business the channel through which he serves God. When he goes to his office he should regard himself as much a servant of God as when a minister goes into his pulpit. The idea that a man can serve God only on Sunday and serve the world during the rest of the week, is all wrong. Life is a unit, and all our days should be spent in loving, loyal service to God. Jesus was not another kind of person when He worked at the carpenter's bench than when He went about doing good and preaching to folks.

3. **The Reward of Service.** Jesus said, "Go work in My vineyard and whatsoever is right I will give you." No good work ever loses its reward. We are paid for what we do. The pay is not always in material form. Dollars and cents do not constitute the highest pay. The joy and satisfaction, the peace and comfort of soul that one gets by serving Christ are worth much more than any material returns. The reward of service is the ability to render more service. By service we enrich our own lives. We become capable of better service. We have the approval of God and of our own conscience which is worth more than money values, and is something which money cannot buy. It is a lasting reward. Earthly rewards fade and perish, but the reward of service shines more and more unto the perfect day. But none of us must serve for the reward that comes. That takes the joy, the glory, the sweetness out of it. We serve because we love to do it for its own sake. The servant of the world at the end of the day comes and holds out his hand for his pay. He serves so many hours for so much pay. But the servant of the Lord does not regulate his service

by the clock or by the pay envelope. He serves out of love even as Jacob did for Rachael. But the reward always comes. Even a cup of cold water given in the name of Christ shall in no wise lose its reward.

When John on the Isle of Patmos saw the multitude of the redeemed before the throne there was one thing which characterized them: "His servants shall serve Him."

"Do not then stand idly waiting
For some nobler work to do.
Fortune is a lazy goddess,
She will never come to you.
Gladly take the task He gives you,
Let His work your pleasure be.
Answer quickly when He calleth:
'Here am I, O Lord, send me.'"

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

The Public School system of the State advocates a course of training along musical lines. We, at Bethany, have always laid a great stress on singing and development of music. At present we have a regular course of music in our schools and it is not only enjoyed by the pupils, but they are making fine progress in this direction. Not only do we give the opportunity in a general way to develop music but for some years we have had a Band for the boys and a Glee Club for the girls. These organizations maintain themselves by accepting engagements to come and furnish music for picnics during the summer or for an evening's program for some congregation.

Now we have a third group of children who show more aptitude toward music than perhaps the rest. These are allowed to take private lessons on the piano, providing some one pays for the lessons. We have a number who are taking piano lessons at the present time. There came to the Home recently a young fellow, who, we believe, is gifted musically. Before coming to the Home, and until her death, his widowed mother sacrificed to give him lessons on the violin. At her death these lessons were ended. He would like to continue in his violin lessons. We are telling this with the hope that somewhere in the Church there may be someone who will volunteer to pay for his violin lessons, thereby doing a good turn for the boy and at the same time helping to develop talent that at present is lying dormant.

MASSANUTTEN ACADEMY

The first term of Massanutten Academy for the season '28-'29 ended on Dec. 19, one day earlier than the date scheduled. The prevalent alarm resulting from reports of an influenza epidemic throughout the country, created a panicky condition on the part of our students and patrons, but all the boys were kept in a healthy condition, examinations followed the usual course, and there were no cases of "flu."

The first term has been an exceedingly propitious one. The school was filled to

capacity. The enrollment, the largest in our history, comes from 12 States and 4 foreign countries. There were fewer changes on the faculty staff, thus promoting permanency. Scholastic standards have been rigidly enforced. Extra cultural opportunities were provided by lyceum numbers which included a light opera program, and a play of school life.

On Dec. 9, Rev. Dr. A. S. DeChant, of Hanover, Pa., preached to the students on "Power." His simple yet profound treatment of this subject fully sustained his previous reputation in the school as an inspirational preacher. The Sunday evening Y. M. C. A. programs, conducted by the students, have featured a number of subjects and speakers, and included addresses by Revs. R. L. Bair, H. S. Coffey, and F. A. Brown, D. D., local ministers.

The annual Jefferson-Poe inter-society debate, a literary event, will be held on the evening of Feb. 22, in the Academy Auditorium. The subject this year will be, "Resolved, that the Monroe Doctrine, as an American Policy, should be Abandoned." Myron Lee Simpson, Cumberland, Md., Jos. McKibben, Orlando, Florida; Emil Gathman, Jr., Catonsville, Md., with Eugene Grab, Jr., of Strasburg, Va., as alternate, represent the Jefferson Society, while the Poe banner will be upheld by Wm. J. Buchanan, of Crafton, Pa.; Andrew J. Bruce, of Crafton, Pa., and Louis Stephens, New York City, with Frank A. Cox, of Philadelphia, as alternate.

Massanutten had a very successful football season, losing only three games, and these by only a single touchdown, to three of the stronger Preparatory Schools of the country, on the latter's grounds, Mercesburg, Hun School, of Princeton, and Augusta Military Academy (Roller's), of Virginia. She met and defeated three teams of college players, viz.: Shepherd College, of Shepherdstown, W. Va., St. John's College, Annapolis, Md., 2nd Team, and George Washington University Freshman, of Washington, D. C. With the close of the football season, the basketball season began.

A new building unit—the swimming pool—was completed during the summer vacation, and was open for use throughout the past term. It is the gift of Mr. Frank Harrison, of Chattanooga, Tenn., an alumnus, erected to the memory of his brother, also an alumnus. The pool has evoked the universal admiration of visitors. It is no mere indulgence in rhetoric to say that in beauty, arrangement and equipment, it is the finest Preparatory School pool in the East and South. A second new unit is a tailoring, cleaning and pressing room, opened this year, and operated by an expert workman—a part-time student, from Spain.

Four additional acres of land have been purchased by the Academy, on the south side of the former boundary, thus enlarging the campus to an area of 20 acres, and providing ground for expansion. Meanwhile efforts to procure a new 90-boy dormitory are going forward quietly, and will be prosecuted to completion. Massanutten Academy faces 1929, with opportunity, promise, and confidence.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Arizona's Colorado River Commission on Jan. 15 authorized the immediate filing of a suit in the United States Supreme Court in an attempt to prevent construction of the Boulder Dam as contemplated in the Swing-Johnson law enacted by Congress. Arizona has opposed the project on the

ground that to Southern California would be allocated waters from the Colorado River rightfully belonging to Arizona.

General Bramwell Booth, commander-in-chief of the Salvation Army, has been adjudicated unfit to continue in that office by the high council of the Army in session

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JOSEPH H. APPLE, LL.D., President

ennial Session in Hickory, N. C., Wednesday morning, May 15, at 9 o'clock. A Blue Book containing all reports will be prepared previous to this meeting. As the Triennial Meeting will be held about two weeks earlier than usual, it should be evident to every one, that it is absolutely necessary for every president, every treasurer, and all departmental and statistical secretaries to read closely and follow carefully instructions given concerning the gathering of reports; to see to it that accurate reports are forwarded on or before scheduled time, having been verified first by the Classical President and the Classical Treasurer.

The following schedule for forwarding reports was adopted by the W. M. S. G. S. Cabinet, Lancaster, Pa., June 15, 1928 (See Minutes, page 70, motion No. 16). In order that the W. M. S. G. S. officers may complete their work before the Triennial Meeting, not one day of grace can be given. All local reports by April 1; all Classical reports by April 10; all Synodical reports by April 15; all General Synodical reports by April 20.

The Classical Statistical Secretary should gather her reports as follows: Monies of each LOCAL SOCIETY, from the CLASSICAL TREASURER; Membership from the CLASSICAL SECRETARY OF ORGANIZATION AND MEMBERSHIP; Girls' Missionary Guilds, from the CLASSICAL SECRETARY OF G. M. G.; Mission Bands, from the CLASSICAL SECRETARY OF MISSION BAND; Life Members and Members in Memoriam, from the CLASSICAL SECRETARY OF LIFE MEMBERS AND MEMBERS IN MEMORIAM; Thank Offering, from the CLASSICAL SECRETARY OF THANK OFFERING.

Each secretary should make three reports—Classical, one for her report to the Classical Society, one for her own report to the Synodical Statistical Secretary, and one for her own files; Synodical, one for her report to the Synodical Society, one for her report to the General Synodical Statistical Secretary, and one for her own files. Some Classical and Synodical Societies have special Life Memberships and Memberships in Memoriam used for Classical or Synodical purposes. These SHOULD NOT be reported with the General Synodical Life Members and Members in Memoriam in the General Synodical report. Synodical G. M. G. contingent should be retained in the Synodical treasury and SHOULD NOT be reported in the General Synodical report. The apportionment for the year, May 1, 1929, to May 1, 1930, will be based on the membership reported at the Triennial Meeting. We urge you to be very careful and accurate in reporting membership. Synodical Secretaries please pass this information to Classical Secretaries."

OBITUARY

WILLIAM S. GILLAN

William S. Gillan, of Greencastle, Pa., passed away on the morning of Dec. 1, after an illness of several years duration. For many years Mr. Gillan was a member and officer of Grace Church. At the time of his death he was an Elder, which office he had held for a number of years and which he performed faithfully until ill health came several years ago. Throughout the period of his sickness he maintained a keen interest in his Church. He is survived by his widow and 3 children.

Funeral services were conducted from the home on Dec. 4, (which was the 47th wedding anniversary of Mr. and Mrs. Gillan), by his pastor, Rev. G. E. Plott. Mr. Gillan was laid to rest in Cedar Hill cemetery. Members of the Consistory of Grace Church acted as pallbearers. —G. E. P.

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THE REV. OSCAR H. DORSCHER

After a brief illness, Rev. Oscar H. Dorschel died Wednesday, Jan. 9, 1929. The funeral services were conducted at Salem Church, Buffalo, N. Y., of which he was pastor since the early part of the year 1925.

Since last summer he lived in his own home, about 10 miles east of the city, where a brief service was conducted by Revs. J. F. Reimers and F. W. Englemann, Saturday, Jan. 12, at 11 A. M., after which the body was brought to Salem Church in the city, where the service was continued at 2 P. M. The ministers of the Reformed Churches took part in the service. Rev. B. R. Heller read the Scripture, Rev. J. H. Rettig led in prayer, while Rev. J. M. Peck, president of West New York Classis, spoke in the English, and Rev. H. E. Schnatz in German. A German prayer was offered by Rev. J. S. Kosower and the benediction was pronounced by Rev. J. Storer. The obituary was read by Rev. F. W. Englemann, who had charge of the services. At the grave the Revs. H. E. Schnatz and J. W. Neville officiated. Several ministers of sister denominations were also present.

The remarks of both speakers offered great comfort from God's Word. Members of the consistory of Salem Church were the pallbearers. The choir of the Church sang: "I Need Thee Every Hour," and "Jesus I Live to Thee." The large congregation present manifested the interest and sympathy they had for the bereaved.

The following obituary was read:

Rev. Oscar H. Dorschel, son of the late Oscar Dorschel and his wife, Elizabeth (nee Hofheins), was born Dec. 7, 1878, at Buffalo, N. Y. He was dedicated to God in Holy Baptism and reared in the Christian faith at home and Church and became a member of the Reformed Church by confirmation. With his parents he became a member of Zoar Reformed Church and took active part with other associates among the young people in the various branches of Church work, the Sunday School, the Young People's Society and the choir.

Having grown to young manhood, he felt the call to enter the Christian ministry, for which purpose he entered the Mission House College in Wisconsin in the year 1901, and graduated from the Theological department of the same school in the year 1910.

He was the first student for the ministry from the ranks of the young people of Zoar Church. A number of others followed his example and have since prepared for the gospel ministry.

He found his first field of labor at Clarence, N. Y., where he remained until the year 1915, after which he organized Grace Church in Buffalo. During his pastorate the present Church edifice and the adjoining parsonage were built. His energy and efforts were devoted to this Church until 1919. When he left this work he found it advisable, because of impaired health, to withdraw from the active ministry and devote his time to teaching in the Hurst Private Business School until the year 1925.

After having supplied Salem Church for one year, he became its regular pastor. Here he was active until a week before his death, having preached his last sermon on New Year's Day, on the text, Psalm 48:14. "He will be our Guide." This was his last message to his congregation. The following day he became ill, never to arise, until he departed this life Jan. 9th, at 11.45 P. M.

He had a weak constitution because of a serious operation about 20 years ago. After the brief sickness, the Lord called His servant to give him his reward. Until his last breath his mind was clear and he spoke distinctly the 23rd Psalm.

June 28, 1910, he was united for life with Miss Elsie Saenger, who became a true and faithful helpmate to him in his chosen work, with all its pleasant and disappointing experiences. They were blessed with the following children: Margaret, Eunice and Clarence, who with their mother mourn his early departure. He also leaves the following brothers and sisters: Charles Dorschel, Mrs. Valentine Hauck, Mrs. Sophie Fies and George Dorschel.

His short service in the Master's cause was not without its trying days. At all times he tried to perform his work as a faithful servant of His Lord. He leaves many friends among those whom he served and with whom he associated, who cherish his memory.

Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

—F. W. Englemann.

FRANCIS VON TACKY

"Precious in the sight of the Lord is the death of His saints." This aptly describes the common conviction concerning the life and passing of one of the most prominent and beloved elders of the Reformed Church, who departed this life on Tuesday, Jan. 15th, after 3 weeks of illness which resulted in pneumonia and pleurisy. Born in Halberstadt, Germany, Nov. 10, 1851, of illustrious parents, both of whom died in his early youth, Mr. von Tacky came to America at the age of 16 and first settled in Schenectady, N. Y. His native ambition, urging him ever to seek

wider horizons and opportunity for self-enlargement and service, induced him to enter the newly discovered oil field of Pennsylvania; and so, in 1869, he came to Titusville. He started as a miller, but soon, infected by the oil excitement which swept the community, he transferred his activities to the chemical works and after to the refining business, which was then in its infancy. His qualities of industry and conscientiousness were speedily recognized, and his intelligence and loyalty to his employers quickly resulted in his advancement to the position of superintendent.

Not long afterwards he went into the refinery business for himself and here he achieved his greatest success. He took over three plants, one after the other; two of them had been failures, but Mr. von Tacky made them successful. Not many men, with no resources other than their native genius for work, could accomplish such results, but Mr. von Tacky took every difficulty as a challenge to creative thought and added industry. His last and best refinery was the one he himself named the Titusville Oil Works, which for 30 years has occupied a position of prominence

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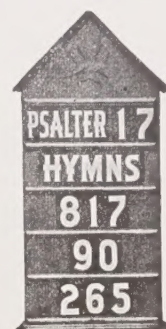
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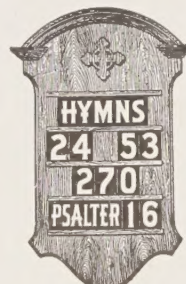
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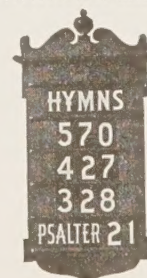
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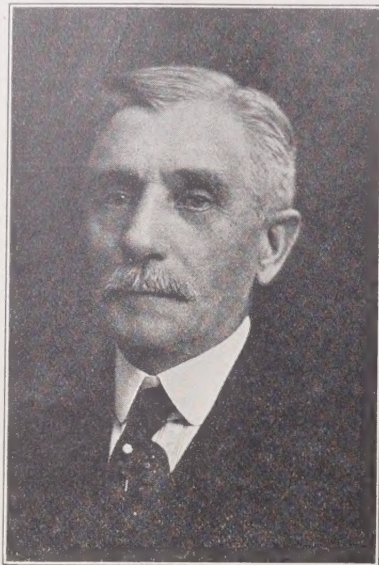
among the independent refineries of the country. His rapidly enlarging business was built upon the superior product he manufactured, which brought him distinction even in government circles. In addition, he operated the Titusville City Mills and became prominent in the business and banking life of the community. Everywhere he proved the worth of his character even above his industrial activities and successes. Strongly civic and American in spirit, he took pride in the development of his city and community, to which he contributed not a little. Always did he stamp upon his activities the impress of the high moral and spiritual principles which governed his life. It was quite in keeping with the stream of noble influences which flowed from his life into the community that all business establishments in Titusville were closed during the hour of the funeral. The heart of the community went out to him and his, as his heart had ever gone out to all, rich and poor, old and young. The tributes of love and loyalty from all ranks of society were truly amazing.

Deeply religious by nature and experience, the Christian Church claimed his attention and devotion. St. Paul's Reformed Church was maintained and expanded throughout the years and the entire renovation of the Church a few months ago was largely due to his generosity and co-operation. He loved youth and every Sunday found him in Sunday School teaching the lessons and vital truths of Christianity with a conviction which captivated the minds and strongly influenced the lives of his hearers. His chief eloquence was his humble and thoroughly consistent Christian life. He was indeed a true Christian, "in whom there was no guile," and to make his Master and Lord Jesus Christ pre-eminent in all things became the passion of his life. This then was the beautiful solace in his passing. He served his Church as elder and treasurer for many years. He was greatly interested in the larger work of the Reformed Church, serving his Synod and General Synod on various boards; most conspicuously was he associated with The Central Publishing House at Cleveland, of which he was president for many years. He contributed largely to all Church interests, oftentimes when he himself was sorely pressed financially.

But his strongest qualities were those manifested in his Christian home, which gave evidence of the great devotion to his beloved wife, who shared 53 years of the most loyal companionship with him, and in the circle of his 5 children, 3 sons and 2 daughters, who claimed and drew the best and finest out of his great heart, always overbowing in gentleness and love. No greater devotion was ever witnessed than that which he gave to the members of his own household, where every heart loved him and responded with growing affection to his pure and sacred affection. His home bore every evidence of that innate culture and refinement so characteristic of him; above all the Christian spirit pervaded throughout. No wonder the ministers of the Church and Christian workers always enjoyed the hospitality of his home and the opportunity thus offered of fellowship with one of "God's own." He has built his memorial not in inanimate monuments, but in lives made Christian through his integrity and silent influence. The world is brighter, the home happier, the community more moral and the Church more active because of his beautiful and consecrated life, and although he has passed on at the ripe age of 77 years, yet unceasingly will there flow from his life and the heart and soul touches he gave to others, a stream of the noblest influences which will glorify God and make more impelling the need of Christ as the beautifier and Saviour of one's life.

Funeral services were held from his home, 320 W. Walnut street, Titusville,

Thursday, Jan. 17. His pastor, Rev. Victor Walenta, had charge of these last sad rites, and assisting him were Revs. F. E. Lahr, of Ridgeway, Pa., and W. G. Klein, of Cleveland, O., both former ministers of St. Paul's Church. The services themselves were brief and simple, in accordance with the wishes of the deceased, who opposed ostentation in any form. The many friends and relatives gathered together felt most keenly the loss of one beloved, who truly



Elder Francis A. von Tacky

had been "a friend of God and a friend to man." Mr. von Tacky's death is mourned by his wife, Mrs. Fredericka (nee Hartz), two daughters, Mrs. Florence Lutz, of Denver, Colo., and Mrs. J. M. G. Darms, wife of President Darms, of the Mission House, Plymouth, Wis., and three sons, Frank B., Edward F. and Clarence L. von Tacky, of Titusville, Pa.

"A GOOD MINISTER"

These words of Paul apply with remarkable fitness to the Rev. Samuel Horvath, our Hungarian minister at Homestead, Pa., whose life came to such a tragic close on Saturday, Jan. 12th, 1929. With alarming suddenness the life of this devoted minister was snuffed out like a candle. On Friday, Jan. 11th, as a member of the Board of Directors of the Hungarian Orphanage, he attended a meeting of this Board at Ligonier, Pa. On his return late at night, while he was intending to take a street car at McKeesport for his home at Homestead, he was struck by an automobile. He was violently thrown on the ground. Loving hands picked him up and hurried him to a near-by hospital. There it was found that one of his legs was broken, that he was internally injured and suffered concussion of the brain. An operation was performed with the hope of saving his life, but he soon lapsed into a state of coma and passed away on Saturday afternoon without regaining consciousness.

Samuel Horvath was born at Tarcu, Hungary, 38 years ago. He came to America in his early youth and made his home at Bridgeport, Conn. Having decided to consecrate his life to the gospel ministry, he took his preparatory course at Mercersburg Academy and in 1910 he entered Franklin and Marshall College, from which he graduated with the Class of 1914. He was the first Hungarian student to graduate from this institution, where we now have a large number of Hungarians in attendance. He entered the Theological Seminary in the fall of 1914, and graduated in 1917. His education was sponsored by one of the leading elders in the Reformed Church. The Board of Home Missions

commissioned him to go to Akron, Ohio, where he organized our Hungarian Reformed Church. From there he went to Lorain, Ohio, where he did a commendable work. Seven years ago he became the pastor of our large and influential Hungarian Church at Homestead, Pa., which he soon brought to self-support and where he greatly endeared himself to his flock and to the community. He was "a good minister of the Lord Jesus Christ." By native and acquired qualifications he was par excellence in his ministerial life and work. He was a typical minister in his appearance and in his deportment. He was a strong pulpit orator and an organizer of great ability. He was serious and earnest in all his doings and yet he possessed a soul of remarkable warmth and devotion. He stood out as one of the leaders among his brethren and they honored him with the highest trusts and responsibilities. For many years he served as the President of the Central Hungarian Classis and frequently represented that body on the floor of Synod and General Synod. He wielded the pen of a ready writer and was the Editor of the "Lapja," which is the weekly Hungarian Church paper. He also compiled and edited a Hungarian Hymnal, which is widely used in our Hungarian congregations and Sunday Schools. While he thoroughly understood the Hungarian temperament and traditions and was loyal to the best in the Hungarian life, he was fully abreast with our American Church life and sought to Americanize his own people as far as practicable. He was an indefatigable worker and spared himself no pains or efforts in fulfilling the many-sided activities of his ministry.

On January 16th, 1918, he was married to Miss Bertha Dokus, of South Norwalk, Conn., the daughter of Rev. and Mrs. Gabriel Dokus. Five children blessed this union, who, together with his widow, survive him. He was buried on the 11th anniversary of his marriage.

The funeral services were held from the Church at Homestead, on Wednesday, Jan. 16th. It was one of the largest, most impressive and saddest funerals ever held in this Church. The spacious auditorium was crowded to the doors, and many people were unable to get in. There were 36 Hungarian ministers present. The floral tributes were beautiful and costly. It was estimated that their cost exceeded a thousand dollars. The services were in charge of his brother-in-law, Rev. Gabriel Dokus, Jr., of Canton, Ohio. A number of brethren participated. The Hungarian sermon was preached by his friend and neighbor, Rev. J. Melegh, of McKeesport, Pa., who was with him when the fatal accident occurred. He preached on Romans 7:10. The English sermon was delivered by Dr. Charles E. Schaeffer, on the text Phil. 2:22. There were farewell messages from the Chief Curator of the Homestead Church, from the Curator of the Church at Rankin, Pa., which is a filial congregation of Homestead; from the Eastern, Central and Western Classes; from Allegheny Classis, from the Class of 1914, from the Hungarian Ministerial Union, from the "Lapja," and from the Hungarian Federation. The obituary was spoken by Rev. A. Kalassay, of the Ligonier Orphanage. His remains were laid to rest in the beautiful cemetery owned by the Homestead congregation. Here four of his most intimate brethren officiated and the Boy Scouts sounded "taps," which were echoed back from a distant cemetery over the hills. A hymn of triumph was fervently sung by the large concourse of people who stood around the open grave, and with this resurrection note sounding in the cold and wintry air, his body was laid in mother earth, waiting the resurrection, while his beautiful soul lives on in the lives he blessed and in the noble work he did for his Master.

—Charles E. Schaeffer.